THE CHURCHMAN.

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THE CHURCHMAN

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POETRY.

For the Churchman.

There is no fear in love; but perfect love casteth out fear.—1 John iv. 18.

Father, there is no fear in love,
For thou art merciful as just;
Nor fear, nor grief *our* love can move,
If in *thy* love we place our trust.

Saviour, there is no fear in love,
For thou hast borne our fear and wo;
Hast died, that we might live above,
And here on earth thy love might know.

Holy Spirit, there 's no fear in love
If thou thy breathings dost impart;
Then come to us, O holy Dove,
Spread perfect love through every heart.

God Triune, there 's no fear in love,
For thou omnipotent dost reign;
And nothing can our hopes remove
While they on thy sure word remain.

From slavish doubts our vision clear,
And gentle peace send from above;
Still let us live in daily fear,
The watchful fear of perfect love.

March 10, 1837. C. C. L.

From the Quarterly Christian Spectator.

INSUBORDINATION—THE ERROR AND DEFECT OF THE AGE.

This age is distinguished for restless activity among those large masses which have heretofore been sluggish: the lowest depths of society are quickened, and we can everywhere discern an aspiring motion. All classes of men are *looking up* and reaching after power and honors, to which they have hitherto been strangers. There is an evident awakening of those parts of the system which had long lain torpid, to life, and warmth, and motion; and almost all anticipate unbounded good from the restless and aspiring spirit which is working throughout the whole structure of society, even to its lowest foundations. Such is the enterprise of Christendom, so many and stupendous are her inventions, so great are her facilities for diffusing useful knowledge, there is such a spirit of dissatisfaction with existing evils, and so resolute a purpose to introduce a universal reformation, that they cannot but think she will come forth from all her agitations purified and glorious.

But if we examine her movements with reference to the principle we have been considering, we shall find, if we mistake not, that one of the elements of national well being is in deficiency, viz., that which gives permanence to social institutions. This manifests itself in prompt and cheerful submission to the laws, in attachment to ancient usages and institutions, in a respectful demeanor towards all in authority, in deference to the opinions of the wise and learned, in contentment with the allotments of Providence and the arrangements of society; not so as to preclude improvement, but so as to prevent continual restlessness, and as the consequence, wide-wasting revolutions; and in all those reverential acts which indicate the feeling, that each one is a part of a vast and majestic whole, to whose laws he is subordinated, and by whose spirit he is possessed. But this is not the principle, and these are not the fruits of our times. The natural independency of man, and the sovereignty of private will, with the consequent origin of all obligation to obey the laws in an explicit engagement to do so; these are our theoretical principles. Every man, therefore, feels himself completely removed from all responsibility to a higher power, because there is no higher power than himself. He is the origin of all political power, and it would be absurd for him to reverence his own creature. He is at perfect liberty to execute all his fancies, for is he not his own master, and are not rulers his servants? Would you see the manifestations of this feeling? Behold them in the reckless assaults made on the most venerable institutions; in the hatred and scorn with which superiors are treated; in the continual transfer of power from those classes which contain the aggregate wealth and wisdom of the community, to those notoriously unqualified to exercise it; in the frequent combinations, riots, and revolutions; and in the irreverent treatment of sacred institutions, ordinances, and persons. There is a continual grasping after power amongst all ranks of men. The feeling is deeply rooted, and is developing itself in correspondent efforts, that all hereditary privileges and legislative endowments, every thing which lifts up one man, or body of men, out of the dead level of perfect equality, must be swept away, though it may be essential to the greatness and glory of the commonwealth. The same feeling of self-sufficiency which will not recognise any superior, displays itself in that most dangerous doctrine, not to yield to a legislative assembly the proper exercise of its functions. A body of men, presumed to be selected for their wisdom, experience, and integrity, according to the forms of the constitution, and invested by it with full legislative authority, cannot be left to exercise their own judgment on important questions.—Our great national and state assemblies, instead of being fountains of law to the whole country, are becoming reservoirs for the servile reception of the overflowings of unconstitutional and tumultuous assemblages! Were these principles which make man an independent and isolated being carried out in practice to their full extent, society could not exist for a day: and herein we see the truth of a wise man's saying, that "once men were worse than their principles, but now the principles are worse than the men." But it is a fact which may well make us pause startled, that almost all the functions of government are carried on, not by the old-established organs which are clothed with the authority of law, but by new and temporary organizations. The menaces of political associations have overawed court and parliament. And how readily are the forms of laws dispensed with, while illegal assemblages take upon themselves its sacred functions!

These considerations make it manifest that there is a strong tendency to an undue elevation of the individual, and that the authority of the state is fast falling into contempt. Private will is assuming a predominance over law, which threatens greatly to embarrass the operations of government.

But we shall be told, that these are temporary evils—a giddiness produced by the first burst of light on the long-benighted nations—which will be removed with the increase of knowledge.—Milton long ago said, "Let truth and falsehood grapple: who ever knew truth put to the worse in a free and open encounter?" So now our schools, colleges, newspapers, and the innumerable works in every department of knowledge, which flow forth like an inundation from the teeming press, are thought to have the virtue of the elixir which made the bloom and vigor of youth immortal.

A new field is here opened to our view, too wide and fruitful indeed, to be thoroughly explored at this time, but so intimately connected with our subject, that we cannot wholly pass it by. It must be borne in mind that the object of our inquiry is simple and specific;—to determine the influence of periodical literature and intellectual cultivation in their present form and character upon a subordinate and reverential spirit. Certain principles with regard to popular illumination may be assumed with the consent of all reflecting men. Frst, that the mass of men can never become philosophers, having neither leisure nor ability to penetrate the grounds of knowledge. Secondly, that truths ought therefore to be presented to them in a practical rather than a speculative form, and those truths chiefly which define and enforce their duties.

Knowledge in itself has no tendency to induce reverential feelings. We have the highest authority for saying that it puffeth up; that is, makes men proud and presumptuous. It has been well said, that if knowledge is power, it is neither wisdom nor goodness. An increase of knowledge, therefore, while it causes an increase of power, does not necessarily subordinate that power to an enlightened conscience and the will of God. We must ascertain its *kind* as well as *degree*, before we can determine the effects of its diffusion on the moral interests, and therefore on the real well being of a community. If the principles we have laid down are true, the knowledge of mathematical and physical science, and of natural history, *in itself*, unenlivened by higher truths and moral principles, can exert no controlling and purifying influence on the moral being. No reliance, therefore, can be placed on the labors of associations for the diffusion of useful knowledge, in counteracting the evils of a self-sufficient and insubordinate spirit. It is said that the longer they labor in England the more brutal does the mass of the population become; and it is well known that in France, during the horrors of the Revolution, philosophers rushed forth from the quietness of mathematical and metaphysical studies to revel in those scenes of blood. The ends to be answered in the education of a people require that the knowledge of duties be conveyed, that facts be subordinated to principles, that no evil passions be excited by the mode of communication, and that those foundation truths which do not admit of demonstration be not contemptuously rejected.

Bearing this in mind, let us look at our periodical literature, especially the newspaper press. If it discussed all the great questions which concern man, with the requisite seriousness and impartiality, as well as ability; if it contained no appeals to the baser passions, and no flattery of the vanity of its readers; if it did not enact into judgment on all high subjects of religion, philosophy, government, and morals, those who were deficient in all the necessary qualifications; then it might be an effectual counter-agent to the evil tendency of which we have complained. But when we consider its actual character and known effects, that, with some most honorable exceptions, its conductors must live by its sale, and of course must study the art of pleasing; that those journals have the widest circulation which make the smallest demands on the reader's powers of abstraction and attention, and furnish him with the most amusement on the easiest terms, and those which contain the most pungent and stimulating matter in the form of scandal, sarcasm, slander, and invective; that the greater part of them do not aid their readers at all in the discovery of principles, but in too many instances are vehicles of falsehood. When we reflect on these undeniable facts we shall moderate our expectations of good to be accomplished by such agency. It is not because many of the most popular journals are a perfect *chaos of facts*, a huddle of stories and incidents, without any vital principle of arrangement, and therefore fitted to injure the memory without invigorating the understanding, that we dread their effects; but because the readers of these medleys are flattered into the belief, that they are competent judges of all the great questions which concern the dearest interests of man. A self-sufficient, fault-finding, and contemptuous spirit is thus engendered which finds its aliment not only in the discussion of public acts, but in the dissection of private character, in the shameless invasion of the sanctuary of domestic life, and the exposure to the gaze of men of its holiest secrets. We conclude, therefore, that the influences of an "unweeded press," such as now exists amongst us, are at war with that reverential spirit which is the strongest bond of social life, and the fountain of its purest blessings.

Another counter-agent to the restlessness and insubordination of our times may be supposed to exist in the systems of education which fill so large a space in the public eye. And assuredly if education, in the wide and original sense of the word, was promoted by these unwearied labors; if the ultimate aim in them all was not only to cultivate the intellectual powers, but likewise, and as of primary importance, the affections and the conscience, then we might look on them as our strongest bulwarks against the encroachments of revolutionary principles. It should be the aim of every system of education to cherish those feelings of admiration and love which are the loveliest ornament of youth, and prove in after life the best defence of social institutions. The truth must be impressed on us in childhood, that there is out of and above us a wisdom and greatness which will ever claim our admiration and reverence. This may be done indirectly by teaching principles, the demonstration of which is beyond our early years, or even the matured abilities of the majority of men. These must be taught authoritatively, and be received by faith. They must be taken for granted, on the authority of our teachers, or if they are religious truths, on the authority of our Creator. Nor is there any danger of producing thereby a feeling of blind submission, and of repressing the unfolding powers of the mind. All men must take for granted the fundamental principles in science, morals, and religion. These constitute the *pou sto* of all reasoning. If they are denied, universal skepticism is the consequence. But there is a tendency to exclude from all systems of early instruction every thing which cannot be demonstrated to a child's intellect. All truth must be made plain and easy. It is to be feared that by thus systematically excluding all foundation truths from the minds of the young, and teaching them to take nothing for granted on the authority of the wise and good, we not only "run no small risk of keeping them children," but expose them to the hazard of finally rejecting in scorn those master-principles which every mind must receive in a childlike spirit, if at all. We much mistake if there are not methods of education coming into vogue which will rear up a race of sturdy disorganizers, scornful of the past, without reference for what of goodness and greatness is left to the present. In connection with this we might mention those school books which *plebeianize* science, by making mathematical principles to be derived from an induction of particulars. Ancient sages beheld these in the light of pure intuition, or deduced them from others that were seen to be self-grounded by an adamantine logic, and subordinated all individual parts to the principles of absolute science; but our wonder-working illuminati deal only with lifeless particulars, the *disjecta membra* of science, out of which they vainly strive to form that vital principle which must be presupposed in every attempt at their arrangement.

Finally, there remains for our consideration the influence of religious truth as a counter-agent to those evil tendencies which we have discovered in politics and literature. Religion, which by its very nature is a system of influences tending to restrain the self-seeking individual will, and to bring man into sweet submission to his Maker, must (so it is said) surely check and drive back the workings of disorganizing principles. Alas! religion may be poisoned by pride. Radicalism may usurp her lamb-like form, to give greater power to its dragon-voice. No one who knows the anarchical course of the Anabaptists in the time of the Reformation, and of the fifth monarchy men, at a later period, [illegible] and revolutionary doctrines can be promulgated in connection with, and as a part of the Christian religion. This we may safely say, that where the common sense or average understanding of men is made the judge on all high points of doctrine, and mysteries which the Church in all ages has received as fundamental, are rejected on the ground of incomprehensibility; where those doctrines which misrepresent both God and man strike the most responsive chord in the popular breast; where religion is made a matter of speculation and logical inquiry, more than of love and hearty obedience, and where its awful denunciations are forced into the service of *worldly dogmas*, rudely grafted into its heavenly stock; that there it will lose much of its controlling power, if it does not even become an ally of pride and presumption.

Thus we find, that turn which way we will, the same disastrous tendencies disclose themselves, foreboding convulsions and ruin to the social state. What, then, are the grounds of the extravagant hopes which our statesmen indulge? Do they trust in the doctrine of an equality of privileges to work miracles in correcting the evils of the social state? And do they, therefore, hail the commotions and murmurs visible and audible throughout Christendom, as tokens for good? What have these political dogmas done for that country, which in science and refinement, sits a queen among the nations? What has she gained of well-regulated freedom by her repeated and bloody revolutions? No people have ever been so fluent in discoursing of liberty and equality, and since they began, no people rarely have enjoyed less. A poet, who had a prophet's eye, has well described her guilty and miserable career:—

> "The sensual and the dark rebel in vain,
> Slaves by their own compulsion: in mad game
> They burst their manacles, and wear the name
> Of freedom graven on a heavier chain."

Do they trust in the increasing knowledge of the people, and in the vast machinery kept in perpetual motion, to enlighten them? Let them remember that power not guided by wisdom is not a blessing, but a curse; and that if the cultivation of the affections and the conscience do not keep pace with that of the intellect, a race of strong-minded, but evil-principled men will be raised up, who will not scruple to lay their impious hands on every bulwark and ornament of social life! Do patriots look to the truths and influences of religion, as setting up an impregnable barrier against the progress of insubordination? This is indeed our last hope; but if religion shall become infected with the same proud spirit, where then shall we look? Christendom has evidently entered upon an era characterized by new principles. Its commencement may be dated at the Reformation, an event glorious in many of its consequences, but in its remote effects leading to incidental evils, of which we have hardly yet felt the first fruits.—It was impossible that Luther and his associates should set themselves against the august and venerable names in church and state, revolt from their authority, and overwhelm them with ridicule and invective, without injury to that reverential spirit which is the great bond of social life. It was all deserved, it is true; for they had made the Church of God the prison-house of his saints, and had converted government into an engine of the most dreadful oppression. But how many are there who, in such circumstances, would see the contempt and scorn with which their rulers were treated, and yet would know nothing of the cause. The proud and restless spirits would learn a lesson of insubordination, where the bold reformer would teach them to be valiant for the truth. The discovery of the art of printing, mighty as its benefits have been, augmented the evil, for it gave into the hands of the discontented and aspiring an instrument of unbounded influence. From that day to this, all the improvements in art, and the changes in the social structure, have concurred in the elevation of the individual. It has proceeded so far as often to become incompatible with the dominion of law; and revolutions have been the consequence. A memorable example was furnished in France, where this proud, presumptuous, and godless spirit had reached its height. Every bond of law was snapped asunder like a flaxen thread, and liberty and equality played a game so originally and exquisitely absurd, that it would provoke our laughter, if its terrible atrocities did not call forth our indignation and our tears. But Europe was not then ripe for such principles and fruits. Her governments were still strong in the loyalty of their subjects. And in the long and terrible conflict which ensued, which was for the most part a conflict of principles, she succeeded in signally overthrowing the revolutionary faction, and in excluding its head and leader from all further interference in European politics. But though discomfited, it was not destroyed; its restless and energetic spirit went to work more busily than ever, in poisoning the fountains of social well being; and at this moment it has the predominance in that country, which once stood like a rock amidst the surges of the storm. There would be scarcely any hazard in predicting that the time is at hand when private will shall have acquired such a predominance that the ordinary functions of government cannot be carried on. We fear lest we may soon see the gloomy tragedy acted over again, but on a grander scale, when man, armed at all points with the powers of a cultivated intellect, and the inexhaustible resources of art, shall use them in the service of a proud, rebellious will, and an all-grasping ambition.

In one direction only is there hope. He whose eye penetrates the darkest future, and whose hand never looses its grasp from his creatures, has promised that at length the storm shall be hushed, and a bright and cloudless sky shall encompass the earth.

Speed it, O Father! let thy kingdom come!

From the Southern Churchman.

THEOLOGICAL SEMINARIES.

Many objections have been made to theological seminaries; but one thing is certain: students who attend a regular course of instruction in a theological seminary have advantages and facilities for improvement and mental discipline which are unknown to those who study in private. To afford these advantages, they must be fully organized—that is, a sufficient number of competent professors must be secured, to give due attention to the different branches of study, and to do justice to their several departments.

Libraries also are indispensable. These ought to be extensive and well selected, containing works on all the parts of theology in its widest sense, composed both in ancient and modern times, together with the most popular and approved [illegible] domestic periodicals [illegible]ogy, but also to the arts and sciences and general literature.

Candidates for the ministry must take a regular and thorough course of study. The course of study in theological schools under the Old Testament dispensation, was long, leisurely, and mature. No priest could enter on the full and active duties of his office until he was thirty years of age, having devoted ten of the preceding years to diligent study and preparation.—Some of the early councils decided that no man ought to be ordained to the work of the ministry under thirty years of age. It was almost impossible to get the consent of some of the most learned and devoted men of that age to receive ordination; so deeply were they impressed with a sense of their own unfitness, and of the importance of the work.

No intelligent individual can examine the plan of studies in any of our seminaries, without being convinced, that to acquire even a superficial knowledge, will require, at the least calculation, three years of diligent and laborious application. But it is amazing and humiliating to see how many step from the workshop or the plough into the ministry, with scarcely an idea in their heads, save that they have been called to preach the Gospel. They perhaps do not affect to despise human learning; yet they do not see the necessity of spending so much time in preparation. They wish to take a shorter course.—Instead of opening the gate, and walking decently along the prescribed path as other men, they, Samson-like, lay hold of both gate and posts, and are for carrying all off together. In a word, young men had better study awhile, and learn something, before they set up to be teachers of others. They may think that God has need of them sooner, but in all probability they are mistaken.

ADDRESS OF THE RIGHT REV. BISHOP BENJAMIN T. ONDERDONK TO THE CONVENTION OF THE DIOCESE OF NEW YORK.

(*Continued.*)

Thursday, 10, in Christ Church, Lockport, Niagara county, confirmed 3, and administered the communion, and preached again in the afternoon.

In the evening, for the congregation of Grace Church, in the same village, which has a church nearly completed, confirmed 1 in its temporary chapel.

Saturday, 12, for the congregation of St. Paul's Church, Auroraville, Erie county, which has no church, preached, and administered the communion, in the Methodist chapel.

Twelfth Sunday after Trinity, August 13, in the city of Buffalo, in the morning preached in St. Paul's Church.

In the afternoon, confirmed 15 in the temporary chapel occupied by the newly-organized parish of Trinity Church, and subsequently, at her residence, a sick member of the parish.

In the evening, confirmed 11 in St. Paul's Church.

Trinity Church had its origin in a movement on the part of the rector and vestry of St Paul's. It appeared to them that more than one church was needed for the advancement of the interests of primitive Christianity in their flourishing and rapidly-growing city. They therefore proposed the formation of a new parish. The result was the organizing of Trinity Church, which is in an eminently flourishing condition, while St. Paul's continues also to prosper well. The most delightful harmony subsists between the two parishes, the younger being encouraged and strengthened in its good work by the rector and members of the older. This is as it should be, and reflects great credit on our brethren at Buffalo. It stands in proud contrast to the mortifying and humiliating scene so often presented, of efforts for the formation of new parishes being either coldly frowned on, or positively opposed, by older and more favored neighboring churches. True piety, and real devotion to God and his Church, would rather lead to the encouraging of the hearts, and strengthening of the hands of those who are seeking to enlarge the borders of that Church.

Tuesday, 15, for the parish of St. Peter's Church, Forrestville, Chautauque county, which is without a house of prayer, preached in the morning, and in the afternoon confirmed 3 in the Methodist chapel.

Wednesday, 16, in St. Peter's Church, Westfield, confirmed 20, and administered the communion in the morning, and confirmed 1 in the afternoon.

Saturday, 19, consecrated St. John's Church, Mount Morris, Livingston county, confirmed 2, and administered the communion.

In the afternoon, confirmed 3 in St. Mark's Church, Hunt's Hollow, Allegany county.

Thirteenth Sunday after Trinity, August 20, preached and administered the communion in St. Paul's Church, Angelica; and preached there again in the afternoon.

Tuesday, 22, in St. James' Church, Hammond's Port, Steuben county, confirmed 9 in the morning, and preached again in the afternoon.

Festival of St. Bartholomew the apostle, Thursday, August 24, in St. Paul's Church, Waterloo, Seneca county, admitted the Rev. Foster Thayer, deacon, the missionary there, to the priesthood, and in the afternoon confirmed 1.

Friday, 25, at Havana, Chemung county, preached in the afternoon in the Methodist chapel, and in the evening confirmed a sick person at her residence.

Saturday, 26, consecrated St. John's Church, Johnson's Settlement, and administered the communion; and in the afternoon baptized an infant, and confirmed 10.

Fourteenth Sunday after Trinity, August 27, consecrated Trinity Church, Elmira, and in the afternoon confirmed 9 therein.

At a later hour, preached in St. Paul's Church, Big Flats.

Monday, 28, preached again in the same church in the morning.

In the afternoon, returning to Elmira, confirmed a sick person at her residence.

Tuesday, 29, in the morning, preached for the parish of St. Peter's Church, Owego, Tioga county, which is without a house of worship, in the Presbyterian church.

In the afternoon, baptized an adult, and confirmed 4, in St. John's Church, Richford.

Thursday, 31, preached in Trinity Church, Constantia, Oswego county.

Friday, September 1, in the same church, baptized an adult, and administered the communion; and in the afternoon baptized 5 children, and confirmed 3.

Fifteenth Sunday after Trinity, September 3, in Christ Church, Sherburne, Chenango county, preached and administered the communion, and in the afternoon confirmed 4.

In the evening, preached in Immanuel Church, Norwich.

[illegible] 4, in St. Paul's Church, Oxford, admitted John Bayley to Deacons' Orders, and in the afternoon confirmed 3.

Mr. Bayley is now, I am informed, officiating at the missionary station at Richford, Tioga county, and M'Lean, Tompkins county.

Tuesday, 5, in Zion Church, Greene, confirmed 9.

Wednesday, 6, in the morning, confirmed 2 in Grace Church, Mount Upton, and preached there again in the afternoon.

In the evening, baptized 6 children, and confirmed 17, in Christ Church, Gilbertsville, Otsego county.

Thursday, 7, preached, and administered the communion, in Immanuel Church, Otego, and preached there again in the afternoon.

Friday, 8, in St. John's Church, Delhi, Delaware county, preached and administered the communion, and in the afternoon confirmed 17.

Sixteenth Sunday after Trinity, September 10, in the city of Albany, preached in the morning in St. Paul's Church, and in the afternoon in St. Peter's Church; and in the evening confirmed 27 in St. Paul's.

Monday, 11, preached in St. Paul's Church in the city of Troy.

Tuesday, 12, for the parish of St. Mark's Church, Hoosick Falls, Rensselaer county, baptized an adult, and confirmed 2, in its temporary chapel.

Wednesday, 13, in Christ Church, in the city of Hudson, confirmed 21 in the morning, and preached there again in the afternoon.

Thursday, 14, in Trinity Church, Athens, Greene county, in the morning, baptized an adult, and confirmed 7, and preached again in the evening.

Friday, 15, in St. Luke's Church, Catskill, confirmed 23, and afterwards, at their residence, 2 sick members of the parish.

Saturday, 16, preached in St. Paul's Church, Upper Redhook, Dutchess county.

Seventeenth Sunday after Trinity, September 17, in Trinity Church, Ulster, Ulster county, confirmed 10 in the morning, and in the afternoon preached again.

In the evening, confirmed 6 in St. John's Church, Kingston.

Tuesday, 19, in St. James' Church, Hyde Park, Dutchess county, confirmed 8.

Wednesday, 20, in Zion Church, Wappinger's Creek, baptized an adult, and confirmed 10.

Festival of St. Matthew the Apostle, Thursday, September 21, in St. George's Church, Newburgh, Orange county, confirmed 23.

I was happy to find this substantial stone edifice greatly enlarged and improved. Its original construction, the subsequent erection therein of galleries, and its recent enlargement, with the addition of a fine steeple, and great improvement in its internal arrangement and appearance, bear most gratifying testimony to the blessing which has rested on the faithful labors of its rector, who, amidst the fluctuations which so extensively characterize the pastoral connexion, has remained constant at this one post since, some twenty years ago, he commenced his duties there with a congregation of not more than four or five families.

Saturday, September 23, in St. James' Church, Goshen, confirmed 1.

Eighteenth Sunday after Trinity, September 24, in St. Andrew's Church, Walden, confirmed 14, and administered the communion, and preached again in the afternoon

Tuesday, 26, in St. Philip's Church, Phillipstown, Putnam county, confirmed 4, and administered the communion.

Wednesday, 27, preached in the unfinished St. Paul's Church, Peekskill, Westchester county.

Thursday, 28, in the Presbyterian church, Haverstraw, Rockland county, baptized 7 children and preached.

Festival of St. Michael and All Angels, Friday, September 29, in St Paul's Church, Sing Sing, Westchester county, confirmed 7.

Saturday, 30, consecrated Christ Church, Tarrytown.

Nineteenth Sunday after Trinity, October 1, in the morning, confirmed 3 in Zion Church, Greenburgh.

In the afternoon, confirmed 3 in Christ Church, Tarrytown.

Wednesday, 4, laid the corner-stone of St. Timothy's Church in this city, of which mention was before made as designed for our German population.

The following is a summary of the episcopal acts above detailed.

Ordained 19 deacons.
Ordained 17 priests.
Instituted 7 rectors and 1 assistant minister.
Confirmed 1252 persons on 96 occasions.
Laid the corner-stones of 3 churches.
Consecrated 16 churches.

On all occasions of the performance of episcopal duties, on which sermons were preached, that duty was performed by myself, except where otherwise particularly noted.

It has been to me a source of devout gratitude to God to perceive, in my visits to the congregations of the Diocese, through the past year, evidences of a state of general prosperity—*temporal*, far beyond what I feared would be the consequence of the prevailing temporal distress, but mainly *spiritual*—never, I believe, surpassed in the history of our Diocese. Our parishes were never more generally supplied with ministerial services, and our clergy never more actively engaged in their Master's work. The blessed spirit of Christian unity and affection is strongly cherished and extensively prevalent; the spirit of true godliness is evidently increasing among us; and certainly I have no recollection of a year in which the services connected with my visitations have been so uniformly well attended. God be blessed for this happy state of things! And may he overrule it to the praise of the glory of his sanctifying and saving grace!

(*To be continued.*)

COMMUNICATIONS.

Selected for the Churchman.

EXTRACTS—NO. V.

We are to place our point of life, not in an attempt to know and do every thing, which will certainly be as unsuccessful as it is extravagant; but in a care to do that *well* which Providence has assigned to us as our peculiar business.

Doddridge.

The forms and civilities of society are mere trifles in themselves, but they are the outguards of humanity and friendship, and effectually prevent many a rude attack; which, taking its rise from some little circumstance, may nevertheless be attended with fatal consequences.—*Ibid.*

The better a man is himself, the less will he be inclined to suspect others of bad designs.

Cicero.

Strange saying! Comfort a man with the information that he is going to appear before the judgment-seat of God! Who can feel comfort from these words? That man alone with whose spirit the Spirit of God bears witness that his sins are blotted out, and the thoughts of whose heart are purified by the inspiration of his Holy Spirit; so that he can perfectly love him, and worthily magnify his name. Reader, thou art not in a safe state unless it be thus with thee, or thou art hungering and thirsting after [illegible]ness. If so, [illegible] is impossible that thou shouldest be taken away in thy sins while mourning after the salvation of God. They that seek *shall* find.—*Clarke*

Here is a proof that faith cannot exist without being *active* in works of righteousness. His faith in God would have been of no avail to him had it not been manifested by works; for by *works*, by his obedience to the commands of God, his faith was made perfect; it dictated obedience; he obeyed; and thus faith had its consummation. Even *true* faith will soon die, if its possessor does not live in the spirit of obedience.—*Ibid.*

There can be no more a genuine saving faith without good works, than there can be a living human body without a soul.—*Ibid.*

What greater argument can there be in the world of a base, impure, degenerate, and sinful mind, than to be always plodding and contriving about such low and pitiful trifles as most men throw away their thoughts upon, and in the mean time neglecting the most high and mighty God, as if he was not worthy to be thought of, or minded by us, Ungrateful wretches that we are! that we should have nothing but what we receive from him, and yet should be so far from making any acknowledgment to him, that we should disdain so much as to think upon him.

Beveridge.

The cares of this life are of such a suffocating nature, that they will suffer nothing that is good to thrive near them; though a man be never so well disposed; if his thoughts are distracted and perplexed about worldly affairs, it is impossible he should either be or do good. This is the great argument which Christ himself useth against the cares of this life, in Matt. vi. 24, 25.

Ibid.

He whose thoughts are taken up with getting, or keeping, or doing any thing of this world, may talk of religion, if he please, but he can never practise it: do what he can, his worldly cares will blunt his desires of doing good; so that he shall never do it, and choak all the sense of God and goodness that was ever sown in his heart; at least so far that it shall never produce any fruit that is truly ripe and good.—*Ibid.*

Look not upon wealth and riches; turn your eyes from them; for they are but filth, and smoke, and a malignant vapor; the provokers of anguish, sorrow, and a multitude of cares.

St. Chrysostom.

There are some who make the decoration of their houses and persons their whole study who, rich in externals, are poor as to what is within, and present a mind deserted, squalid, and full of cobwebs. But if, neglecting their outward appearance, they were to labor to improve their minds, ornamenting these on every occasion, the soul of such men would be a tabernacle fit for Christ. And having Christ dwelling in them, what further happiness could they desire?—*Ibid.*

When a man knows that his distant friend is well and happy, he can scarcely be said to be separated from him.—*Koerner.*

An oriental sultan consulted Solomon on the proper inscription for a signet ring, requiring that the maxim which it contained should be at once proper for moderating the presumption of prosperity, and tempering the pressure of adversity. The apophthegm supplied by the Jewish sage was admirably adapted for both purposes, being comprehended in the words, "And this also shall pass away."

Walter Scott.

There is no necessary connection between genius and an aversion or contempt for any of the common duties of life; but on the contrary, to spend some fair portion every day in any matter-of-fact ccupation is good for the higher faculties themselves in the upshot.—*Ibid.*

No opinion deserves to be called knowledge, except so far as it is not only agreeable to truth, but also supported by adequate evidence.

Whately.

Most men are very incompetent judges of the force of any argument which tends to a conclusion of which they are already well assured; and are prone to consider as perfectly clear and decisive, such a train of reasoning as would never have prevailed with themselves, if proposed to them while in a state of doubt. When Columbus had discovered the new world he found men who thought it easy to prove beyond a doubt, *a priori*, that such a country must exist; but they forgot that they had not seen the force of these arguments till the discovery had been made.—*Ibid.* W. V.

For the Churchman.

SUNDAY SCHOOL INSTRUCTION.

Sunday schools when first introduced were by many considered useless and even injurious.—Those who have long walked in the old paths look with a suspicious eye on any thing new; and how often, instead of examining the proposed improvement, which perhaps is but returning to primitive usages, or carrying out more fully the designs of our LORD and Saviour, they denounce it at once as an innovation of destructive tendency. Such was the feeling when Sunday schools were first employed as a means of bringing up children in the knowledge of CHRIST. Hence arose strong opposition in many parts of the Church. That opposition is now almost destroyed. The happy influence of this system is too evident to be denied. Outward enemies are silenced, but there is a danger within which threatens to undermine the usefulness of Sunday schools. There is an evil which exists in some of our schools that sadly diminishes their good effect upon the scholars. That evil is a neglect of the one great aim of Sunday school instruction—the *spiritual* improvement of the young. Perhaps there is no one school where this neglect is entire, but our own experience has taught us that there are some in which it does exist. In those schools the largest share of attention is given to the cultivation of the intellectual powers, while that of the spiritual is only occasionally regarded. Many lessons are committed to memory, and commendation is bestowed on the one whose lesson is the longest and the most perfectly recited. Geography, history, and chronology, clothed in a sacred garb, assume a lofty station. The general questions asked by the superintendent are not often of a practical nature, and his explanations and remarks aid the children in understanding what they study, but do not bring home to them the lesson learned from the Bible or Catechism.—Such a course of instruction is pernicious. The children are not made better. The great principles of the Gospel are not implanted in their hearts. They learn to look upon the Bible as a book full of curious information, and not as a rule of faith and of life. Exercises of the intellectual faculties are made to appear to them of great importance in connexion with religion.—Will they not grow up with the idea that religion consists in the acquisition of theological knowledge, instead of feeling the necessity of a change of their own hearts? The pride of intellect is nourished by such a system of instruction. It is pleasing to human nature to clothe with dignity the intellectual powers. But it cherishes self-esteem and reliance upon our own strength. It does not lead man to rely upon the Saviour. We must be clothed with humility ere we can understand the Gospel, but there exists [illegible]

"Feed my lambs" was the command of Him who took little children in his arms and blessed them. Do we fulfil this duty by teaching children lessons? No. There is more to be done. Their hearts must be turned to the LORD, and their weak purposes strengthened. They must be led to pray, to repent, to love GOD and to obey him, to have a lively faith in CHRIST, and to seek the influences of the HOLY SPIRIT. Far be it from us to deny the importance of mental cultivation. There are six days in which this can be attended to; but the seventh day has GOD sanctified, and all instruction given on the Lord's day is required by the fourth commandment to be of a spiritual character. On that day it is our duty to do all in our power to aid in the great work of feeding the lambs of CHRIST's flock. It is an important duty; and unless the object be kept clearly in view, that duty cannot be performed. Unless the precepts and examples in the Bible are brought home to the hearts of the children, and they are made to feel that they are recorded for their improvement; unless they are taught that CHRIST died for each one of them, and that they must believe in him; and unless they are made sensible of the influence of the HOLY SPIRIT, we shall see no good resulting from our labors. The teachers must themselves be spiritually minded, or they cannot lead others in the paths of holiness. They must feel the loveliness and inward peace of a Christian life before they can make it appear charming to those who listen to them. If they rely upon the promises of GOD, and pray for the influences of the HOLY SPIRIT, their instruction will not be useless. The Author of every good and perfect gift will bless their efforts. SPECTATOR.

For the Churchman.

PASSAGES FROM THE LIFE OF FRANCIS XAVIER.

CHAPTER IV.

Retirement at Goa—Paul de Sainte Foy—Embarks for Japan—In the kingdom of Saxum—At the castle of Ekandono—In the city of Amanguche—Winter Journey.

"Like the shining light that shineth more and more unto the perfect day," or rather, like the gathering and deepening richness of sunset which, amid the still hours that minister to her reign, changes continually to a more intense and a holier splendor, such was the life, such were, pre-eminently, the closing years of Francis Xavier. His devotion seemed to acquire depth and strength from every sacrifice and exertion in which its truth was proved. There is a beautiful and even dramatic interest—as one of his biographers remarks—around the later stages of his career, upon which we dwell with a sort of melancholy pleasure.

At Goa, in his lonely retirement in the College of St. Paul, the spirit of our missionary was nerving itself for still greater exertions in the work of GOD. There was providentially associated with him in that institution a Japanese, who had been carefully instructed in the Christian faith, and having exhibited those marks of contrition required by the proselytes of the Romish Church, was baptized by the hand of Albuquerque, the diocesan of Goa, and numbered with the Church. From this man Xavier received those eloquent and affecting descriptions of the ignorance and misery of the Japanese, his countrymen, that determined him, after earnest inquiry and reflection, to undertake the task of preaching the Gospel among them. The tears, entreaties, and remonstrances of his friends, which did not fail to be poured in upon him as soon as his determination was made known, were all in vain. "Has Providence preserved me so often," was his unwavering and energetic reply, "to abandon me in the dangers that yet await me? India is not the boundary of my mission, the limits of the world only limit my desires, and where they can be bestowed shall only limit my exertions. A Christian should love the hardships of the Cross, rather than the softness of repose."

He embarked for Japan in the spring of 1549, in company with the individual above alluded to, who upon his baptism had received the name of PAUL *de Sainte* FOY. He was a man of affluence and authority among his countrymen, and held his abode in one of the principal towns on the coast. In his mansion Xavier tarried some months, occupied in the diligent prosecution of those preparatory studies which were necessary to enable him to enter with advantage on his important work. By his faithful and affectionate labors among the numbers of the household of his host, they were soon brought to embrace Christianity, and to receive the ordinance of baptism at his hands.

His first direct attempt to introduce Christianity to the knowledge of the natives was made in the presence of a neighboring king, from whom he had obtained permission to preach to his subjects. After freely distributing certain tracts containing the elementary principles of the Christian system, he addressed himself to the work of plain and familiar exposition. The impression produced was various with different classes, but far from discouraging. While some laughed at him as a madman, and others denounced him as an impostor, there were many that heard and received his testimony with respect, and appeared anxious to obtain his answers to the doubts that disturbed their minds. The jealousy of the Bouzas or priests, however, was immediately and strongly excited. The usual arts of defamation and denunciation were resorted to, in order to prevent him from obtaining any influence over the minds of the people. The greatest absurdities in theory were resorted to in order to explain his extraordinary zeal and eloquence in preaching the Gospel; as, for instance, the strenuous declaration that he was a demon and not a man. He devoted, as usual, much attention to the young, and with the richest success. The hymns he had placed in their hands—generally metrical versions of the Creed, Lord's Prayer, &c.,—were learned with eagerness, and sung with interest and feeling. These proved to be among his most efficient instruments in extending a knowledge of religion.

Departing from this his first station in the kingdom, he set out on a long and toilsome journey on foot toward the capital. His next temporary abode was the fortress or castle of Ekandono, the possession of a petty prince, who was tributary to the king in whose court he had first appeared as a missionary of the Cross.—His preaching was here also attended with success. The greater part of the household embraced the faith, and among them the steward, who was by Xavier constituted as a sort of catechist or instructor to the rest.

We next find him laboring with his usual zeal in Amanguche, one of the most populous and wealthy cities of Japan, whither he had come, on his journey to the metropolis. This city was as famous for its debauchery as for its wealth. A strong sensation was produced by his arrival, for his first act was to proclaim the object of his coming, and the terms of his message in the most public places of the town.—His appearance and address were so remarkable as to strike the spectator with involuntary respect and admiration. Many of the principal citizens invited the noble and eloquent stranger into their houses, in order to hear from him more in detail the "new doctrines" he brought [illegible] soon reached the ear of royalty. The king speedily expressed a desire to see him, and to hear the tidings he brought. An interview was appointed in the royal audience-room, at which all the nobility were present, in all the splendor of their ceremonies of state. Xavier spake before them for the space of an hour, without success. As he afterward insinuated, "Such men, so devoted to splendor and pleasure, are incased in a moral covering, harder than adamant." Having spoken out his testimony, he held on his lonely and toilsome way toward the metropolis. The journey from this place was attended with uncommon hardships. Exposed to all the fierce and heavy rains of December, alternated by the most violent winds and piercing cold, he still gave no rest to the "sole of his feet," but still pressed onward, yet onward, to the goal of his hope. He was discouraged by no difficulties. He was appalled by no dangers. Hideous forests were to be entered, desert plains were to be passed, rushing rivers were to be crossed, and rugged mountains to be scaled. He cheerfully made every exertion, and endured every sacrifice of ease and comfort, until he was at length rewarded with a view of the beautiful and populous capital Miaco.

For the Churchman.

TIMOTHY AN APOSTLE.

Mr. Editor,—At page 47 of Episcopacy Examined and Re-examined, it will be seen that the author of Episcopacy Tested by Scripture supposed himself to be the first who brought into notice, as "new matter," the fact that Timothy is called an "apostle" in 1 Thes. ii. 6, as compared with 1 Thes. i. 1. In the preface to the second edition of Dr. Chapman's Sermons, page 8, that reverend gentleman makes the same claim in his own behalf. And there is no doubt that these two divines "discovered" this "new matter" independently of each other.—But the fact was noticed so long ago as the time of Bishop Hall, though not made by him a direct argument for Episcopacy. As quoted in a note to the Bishop of Calcutta's sermon, and extracted thence into a late Utica Gospel Messenger, Bishop Hall, after defining the etymological sense of the words, prophet, evangelist, apostle, bishop, presbyter, and deacon, says, "Yet all these in Scripture are so promiscuously used, that a preacher is more than once termed a prophet; *an evangelist, an apostle;* an apostle, a bishop; an apostle, a presbyter; a presbyter, an apostle, as Rom. xvi. 7," &c. In no part of Scripture is an evangelist termed an apostle, except in 1 Thess. ii. 6, where the latter designation is given to Timothy, as the former is in 2 Tim. iv. 5. Bishop Hall, therefore, long before the two divines mentioned, brought this fact into the Episcopal argument; and he must be added to the others who apply this title to Timothy on scriptural authority.

The extract from Bishop Hall requires a few further remarks. Where, in Scripture, an apostle is called a bishop, I know not; unless it be where it is said of Judas, "His bishopric let another take." But this applies to the earlier apostolic commission, that of presbyter-bishops, which only Judas had had, not to the later, which the eleven received after Judas had "gone to his own place." Matthias "took" both the former and the latter, his apostleship including both: but *he* is not called a bishop in Scripture.

Bishop Hall thinks that Andronicus and Junia were presbyters, though called "apostles," and said to be "of note among the apostles," in Rom. xvi. 7. For calling them presbyters, however, there is no scriptural warrant, nor any other that I know of. But we have here the authority of Bishop Hall, concurrent with many others in the volume mentioned, for applying the name "apostles" to those individuals: they held that sacred office and were eminent in it.

"Though the apostles, Peter and John, called themselves "elders" or presbyters, which they were, and more, there is no example of a presbyter's being called an apostle after the resurrection of our Saviour, and the final promotion of the eleven. Timothy has that designation in conjunction with Paul, and was therefore, as much as he, an apostle, in the appropriate sense of the word.

The pertinency of these remarks will be obvious to the readers of Episcopacy Examined and Re-examined, or of the tract Episcopacy Tested by Scripture. It contributes to the clearness, and consequently to the cogency of the scriptural Episcopal argument, to maintain always, as is the fact, that the word bishop *invariably*, in that holy book, means a presbyter.—The word apostle, in its appropriate sense, is as invariably applied, after the resurrection and ascension to a minister of higher rank. However great the names, whether on our side or not, which go for other views, their authority is overborne by these clear facts. O.

To the Editor of the Churchman.

Sir,—I was a witness, a few evenings ago, at the ceremony of interment, as it is performed by the Protestant Episcopal Church in the United States. On the occasion to which I allude, it appeared to me that more than ordinary solemnity characterized the scene; pervaded the feelings of the beholders. I found, upon inquiry, that a much respected and popular clergyman in this communion had been called upon, in the wise decrees of divine Providence to resign his beloved partner into the hands of her heavenly Father, and in obedience to the fiat of Him who has ordained that "the dust shall return to the dust as it was, and the spirit shall return unto GOD who gave it," a wife, long and deeply attached, had departed from her husband and her family to that other and better world to which every mortal being must proceed.—Sympathy profound and unequivocally expressed could be read in the countenance of the numerous congregation who filled the church and of every attendant and participator in the mournful procession. And when I learned that the chief sufferer, whose desolate condition under this afflictive bereavement had elicited such sincere condolence, had come to this country from a foreign home accompanied by her whose mortal remains he was then following to the tomb, I well could feel how bitter must have been the parting between them. How acute the pangs which the severing of their connection in the holy bands of matrimony had created,—and how severe the ordeal which it was given to the survivor to pass through! But, Sir, in the most dreary stage of our human journey—when the clouds look black and portentous with evil—when hope seems to have vanished from the fainting soul of the weary and downcast pilgrim—how often do we discover mitigating circumstances, and are brought to acknowledge the superintendence of that merciful Providence in our affairs, who never did and never will "bruise the broken reed, nor quench the smoking flax."

In the *peculiarly lone* position to which the mourner was reduced, I know of nothing on earth more calculated to bring him comfort than that sweet balm of consolation which divine Christian sympathy can communicate—and which speaks to the heart in encouraging and cheering accents—bidding us raise our drooping head, and look forward to a meeting in the blessed regions of immortality. And well was [illegible] had called it forth. More than thirty of the Episcopal clergy, with their worthy diocesan, had assembled to testify their participation in his sorrow—and while they all seemed to exclaim, "Alas, my brother!" the full force of Christian communion in sentiments, in principles, in heavenly faith and Christian charity was seen, was heard, was felt, and was acknowledged. In venturing thus to express my own feelings and impressions on this edifying occasion, I presume they will be borne out by the experience of others, and I verily believe that I have not out-stepped the bounds of truth in ascribing much comfort and consolation, from the source referred to, to the minister to whom I have alluded in this sketch. How valuable then is that communion of the saints which, while it is excited and kept alive by the holy and divine spirit of love pervading every Christian bosom, can pour such healing balm into the freshest wounds—bind up the broken heart and direct, not only the pious believer, but even the infidel and the poor wanderer in the labyrinths of error, to turn for peace and calm repose to that "Lamb of GOD who taketh away the sins of the world." Then blessed be that holy faith which unites as a band of brothers its happy votaries, and constrains every individual in whom it is an active principle, to exclaim, on befitting occasions, to his fellows. "Thy people shall be my people, and thy GOD my GOD." AN OBSERVER.

New York, Nov. 8, 1837.

THE CHURCHMAN.

SATURDAY, NOVEMBER 11, 1837.

NOTICE

Is hereby given, that Mr. R. P. WILLIAMS has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

CLASSICAL EDUCATION.—Among the contributions which we have received for our miscellany are the two poetical versions which are given below of the 137th Psalm. They are from the pen of Mr. Such, a highly accomplished scholar, who now superintends the classical studies of the Flushing Institute and St. Paul's School. To these (which have been furnished at our request) we have annexed an English translation of the same psalm, taken from the number of the British Magazine for last month, which, for poetical beauty and resemblance in spirit to the original, surpasses any English version of that psalm which we have ever seen.

There is no branch of education so neglected in this country as Latin and Greek prosody and versification. The great esteem in which it is held, and the high state of culture to which it is carried in England, are well known. It is recorded of Dr. Paley, that in preaching before the University of Cambridge, an error which he committed by pronouncing the middle syllable of *profugus* long instead of short, caused the University to rise *en masse*, and procured for the doctor a shower of squibs, puns, and epigrams, which he remembered as long as he lived. The celebrated Dr. Watson, Bishop of Llandaff, is said to have lamented to the close of his life that he had been brought up at a northern school, where the doctrine of quantity was not sufficiently regarded. At Oxford and Cambridge, at Eton, Westminster, Harrow, Rugsby, and at all the renowned schools of England, a false quantity is considered a misdemeanor. At these noble seats of learning Latin and Greek composition constitutes, as is well known, the principal study, and has been found from experience to induce not only an extensive and critical knowledge of these languages, but also an acquaintance with classical literature in general, a refinement of taste, and the best habits of discrimination and judgment. To those who question the utility of such a course of instruction, we would reply, that it has been the basis of the intellectual superiority of modern times. Of the most accomplished scholars and soundest lawyers of England, of her most enlightened statesmen, and learned divines, and of all those who by the native force of talent have risen from the lowest to the highest grades of society, nineteen out of twenty have been reared under the rigid discipline of her famous classical schools. The utility then of such pursuits is attested by experience: the result and the means by which it has been produced are facts which cannot be questioned; and therefore, if we cannot see how or wherein its use consists, it is only a proof of our inability to apprehend and develope the mental processes by which the result is attained. The fruit is none the less valuable because the processes which nature uses to insure the growth of the tree are hidden from our view.

To the remark that in our country this highest branch of education has been sadly neglected there is one honorable exception. We refer of course to Columbia College, and to the subordinate schools in her vicinity, which have furnished her pupils, and which she has provoked to a praiseworthy emulation. Professor Anthon especially deserves the thanks of his country for his unwearied and enlightened efforts to elevate the tone and raise the standard of classical education in general, and in particular to direct attention to the subject of Latin and Greek prosody and versification. In Mr. Such we believe he will find no unworthy coadjutor, and we cannot but hope that the efforts of such ripe scholars in behalf of the rising generation will be attended with the most beneficial and lasting results.

IN PSALMUM CXXXVII. PARAPHRASIS.

(*By the rivers of Babylon.*)

Nullum est scriptum in mundo elegantius Psalterio Davidis.—*Melancthon.*

Sedimus in ripis flentes, Babylonis ad amnem,
Dum memores Solymæ nos pia cura subit.
Hic taciti salicum suspendimus organa ramis,
Exosi mixtis verba ciere sonis.
Carmina suadebat nobis, quæ compede vinctos
Nos patrio abduxit de lare, sæva cohors;
Flexanimum nobis modulantes dicite carmen,
Quod cantare sacra suevit in æde Sion.
Qui domini vox nostra pio modulamine dias
Externa laudes in regione canet?
Non delenda meam teneant oblivia dextram,
Si fuero oblitus sacra tui Solyma.
Deficiat mea lingua meis in faucibus hærens,
Si non grata tui mens erit usque memor;
Si qua mei poterunt admittere gaudia sensus,
Quæ pluris faciens te potiora rear.
Gentis Edom fixam condas in pectore noxam,
Nec fugiat Solymæ te truculenta dies:
Nam genus infandum frendens, exscindite, dixit
In præceps donec funditus acta ruat.
Infelix Babylon, felix quicunque rependet
Digna tuæ vindex præmia sævitiæ.
Ter felix, quæcumque tuos ex ubere raptos
Allidet saxis fœda cruore manus. S.

IDEM SAPPHICE.

Sedimus juxta Babylonis undas,
Flebilis, captiva cohors: tuique
O Sion, dum corda recens subiret
Tristis imago,

Flevimus multum; pius in sequaces
Lacrymas fluxit dolor. O laborum
Dulce lenimen, lyra, jam vale damnanda salictis,

Nec loquax posthac, neque grata! Dum sic
Hæsimus flentes, age, victor urget,
Perfidum ridens, age, quis Sionis
Concinet hymnum?

O Deus, qui nos tibi dedicatum
Carmen hostili modulemur urbe? Et
Audiat sacra melos aure dignum
Barbara tellus?

Ah! tui me siqua dies honoris
Cernat oblitum, Solyme, canori
Immemor plectri stupeat perenni
Dextra veterno.

Faucibus siccis mihi lingua semper
Hæreat, ni rite memor Sionis
Usque votivo recinat sacratas
Carmine laudes!

Funditus muros rape, perde, nostris
Dixit illudens lacrymis Idume.
Audin', O vindex Pater, audin' hæc? et
Fulmina cessant?

Teque devotam simili ruinæ,
Urbium regina potens, vicissim
Te triumphatam, Babylon, manebunt
Fata Sionis.

Illa tum plaudens, age, macte quisquis
Nescios fari pueros trucidas;
Macte Judæi patiens vocari
Nominis ultor.

Flushing Institute. S.

TRANSLATION.

"Super flumina."

By Babel's streams we sat and wept,
O Sion! when we thought on thee;
Our harps upon the willows slept,
And mute was all our minstrelsy.

Our tyrant lords a song require,
And melody from hearts in wo;
For heathens who shall tune the lyre,
Or bid GOD's song for strangers flow?

Sion, when I forgetful prove,
Let my right hand forget her art!
Salem, when thee I cease to love
Let joy forsake my lips and heart!

Remember, LORD, how Edom's race
Exulted in our mournful day,
And bade our foes, with triumph base,
Low in the dust thy temple lay.

Daughter of Babel! thou in turn,
Wasted with misery, shalt fall;
Th' avenger's hand thy fanes shall burn,
And stain with children's blood thy wall.

SUNDAYS AFTER TRINITY.—As a difference of opinion exists as to the services proper to be read on the three last Sundays after Trinity, the editor of the Gospel Messenger was led to ask of the bishop of the diocese his opinion of the meaning of the rubric. The answer of Bishop Onderdonk will give our correspondent H. the satisfaction he requires, and lead to the adoption of a uniform service throughout the diocese.

It is known to well-informed Churchmen that the number of Sundays after Trinity varies—there being provided by the Church proper lessons for twenty-seven Sundays, while there are collects, epistles and gospels, appointed for but twenty-five Sundays. Knowing that a difference of opinion prevails as to the meaning of the rubric at the end of the gospel for the twenty-fifth Sunday after Trinity, we have asked the opinion of our excellent diocesan on the subject, and are happy in being permitted by him to place it before our readers. It is as follows:—

The first question which arises under the rubric after the gospel for the twenty-fifth Sunday after Trinity, where there are more than twenty-five Sundays in that portion of the year, is, whether the collect, epistle and gospel for the twenty-fifth are to be read twice, viz. on the twenty-fifth Sunday proper, and also on the Sunday next before Advent. The rubric itself, it appears to me, settles this. It provides for the supply of "*so many Sundays* as are wanting." But the number of Sundays after Trinity can never exceed twenty-seven. Therefore there can never be more than two wanting. Consequently, if two are wanting, they are *both* to be supplied from the services for the Epiphany season. The collect, epistle and gospel, therefore, for the twenty-fifth, are not to be read until the Sunday next before Advent.

For the present year, consequently, we are, on the twenty-fifth and twenty-sixth Sundays after Trinity to read the collects, epistles and gospels for two of the Sundays after Epiphany, which were omitted the last winter, and on the twenty-seventh, those appointed for the twenty-fifth.

In reply to the question which has often been put to me, Which of the omitted Sundays after the Epiphany are, in such case, to be taken? as the rubric is silent, I can only express an opinion. And this I do *with* an entire recognition of the right allowed to every clergyman to judge and act for himself; but at the same time affectionately suggesting that uniformity in the matter would be in unison with a delightful characteristic of the public services of the Church.

For two reasons, I have long thought that where one Sunday is thus to be supplied, the collect, &c., for the *sixth* after Epiphany should be used; and where two are to be supplied, those for the *fifth* and *sixth*.

One reason for this is, because the clergyman may not always recollect which was the last Sunday after Epiphany; but the fifth and sixth are always, in the cases contemplated, among those omitted.

There is, also, a peculiar fitness in the collect, &c., for the sixth Sunday after Epiphany, for being the immediate precursors of the Advent services.

I therefore would propose to my reverend brethren of this Diocese, that on the twenty-fifth and twenty-sixth Sundays after Trinity, respectively, we unite in using the collect, &c., for the fifth and sixth Sundays after Epiphany. Those for the twenty-fifth Sunday after Trinity being, of course, used on the twenty-seventh, or the Sunday next before Advent.

BENJAMIN T. ONDERDONK.

Address delivered in Columbia College Chapel at the Alumni Anniversary, October 4th, 1837. By JOHN MCVICKAR, D. D., Professor of Moral Philosophy, Columbia College. New York: G & C. Carvill & Co. 1837.

We earnestly wish that this address might be extensively circulated and read, worthy as it is of the author and of the institution with which he is so honorably and usefully connected. Although the author has selected no subject for formal discussion, but has given utterance to such thoughts as the occasion would naturally suggest to a speaker of refined taste and diversified acquirements, yet the address is, in the main, an eloquent inculcation of religion as an element of all liberal and effective education. It contains also a sketch of the late Dr. Bowden, a man endeared to the Church, no less by the excellence of his character than by the value of his services. Dr. McVickar has endeavored to persuade the alumni to prove the sincerity of their attachment to their Alma Mater, by founding a lectureship on the evidences of Christianity. We cannot imagine a more useful, and at the same time appropriate token of their pious regard, and sincerely hope that the suggestion will be adopted and carried into effect. At another time we shall give further extracts: at present we have only room for the following just and forcible exhibition of the true motives of study.

Under this exciting as well as solemnizing conviction, I well remember to have first entered these college walls, thirty-seven years ago.—The building then consisted only of the original pile, and that in a very dilapidated state; and the majestic trees which now overshadow us were then but in their middle growth. Yet, alas, for the recollections of boyhood! the college edifice seemed to me more extended and vast, and the trees far loftier and more venerable than they do now; and the dark, confined hall in which we were gathered for examination, more imposing than any I have entered since. How much of all this feeling arose from dread of the trial that awaited candidates within it, it were not easy to say,—certainly not a little; for the initiatory college examinations were then understood to be peculiarly strict, and certainly, to such scholars as the most of us were, an ordeal not a little to be dreaded. The adoption, too, of individual rank throughout the class, and its subsequent publication, both within and without the college walls, excited to the uttermost the fears of the timid, and the hopes of the confident and aspiring. It was in, truth, the commencement of a system of competition, soon running into rivalry among the members of our class, that terminated with but four years' college course, and one to which I confess I now look back with condemnation for its final influences. The praise generally accorded to this system is that of awakening youthful intellect. Even were this granted, the question would not be settled, for education has higher aims; but it may well be doubted whether in its operation it does not deaden far more intellect than it enkindles, by depressing the timid, discouraging those imperfectly prepared, and trampling, I may say, upon the feeble. It stamps upon the slow mind the charge of dulness, and under that condemnation consigns the sensitive youth to despair, and hardier ones to recklessness of all improvement. Now, not only do these in their variety constitute the οι πολλοι so that the good of the many is sacrificed to the few; but out of them, too, rise up often, in after life, our best and most influential citizens. The "early ripes" of college lose their pre-eminence, while the slow and mature thinkers ripen into the great and strong minds of the community. As an illustration of such a mind I would venture to name our own great Washington: the deliberativeness, not to say the slowness of whose mental operations was equally remarkable with the soundness of his eventual judgments. In such intellectual race as we were called to run,—a race that was to be won by speed, having competition for the motive, and the palm of victory for the reward,—he would doubtless have been distanced by many; while, as we well know, in the race of true glory, where life was the course, and duty the motive, and conscious virtue the prize, we need not fear to say he has distanced the world.

Nor is the evil of such competition only to the vanquished; they who enjoy its heartless triumphs are too often destined to feel the withering influence of victories prematurely gained, and ambition, unduly, if not unholily excited.—I speak not now of the sorrows of the ambitious student, of the feverish excitement—the sleepless anxiety—the disappointed hopes—the galling sense of inferiority—or the still more bitter feeling of unmerited wrong—all which wither while they stimulate the overgraded mind: I speak not now of these as sorrows; for in so far as they are such, time heals them over, and they are, or may be safely forgotten; but I speak of them as habits of mind induced upon character, at a period when character itself is formed. In this point of view they make wounds that time does not heal, and give a bent to the mind from which it is apt never to recover.—Upon the man they leave an impress of the feverish and excitable boy; they color life with all the fretful hues of rivalry, and too often, in weaker minds, assuming the malignant type of envy, *eat in* upon the living energies of heart and intellect. But take the fairest prospect.—Look at the ambitious youth as he enters upon the world, with all the excitement of successful competition fresh upon him. He has been trained to a race which the wise and good are not called to run,—the race of rivalry; and when he comes to enter on the quiet course of duty, he flags for want of excitement; he looks round for praise, and finding none, sinks like the artificial swimmer, whose buoying bladders have been suddenly taken from under him.

Such is the penalty paid by the youth who has been formed upon a rule of action taken from without, "*Opinione justi, opinione tantum beati.*" Hence it is that these hot-house plants of competition fail so often to take hold on the common soil of life; and hence, too, the equally frequent observation, that the best fruits of education, the firm, resolute, and cheerful mind, the clear head, the tranquil nerve, and ready hand belong mostly to men whose youth has been nurtured upon a calmer but more abiding principle of action, *the inward sense of duty.*

In giving this picture, gentlemen, I have spoken freely my convictions, as being the result of many years' experience in conducting or watching the great process of education. Within the twenty years of my academic charge, many an ardent and sensitive youth have I known thus broken down at his very outset in life, by exhaustion or disappointment, induced by such false training; and I need not add how painful it has been to see those aspirants after fame stumble and fall at the very threshold of the temple, whom nature and fortune seemed alike to have fitted for reaching and adorning its highest pinnacles.* But such instances must be present to the memory of all; and I would now recall them to the minds of the alumni only in order to gain their sanction to the strengthening within our college, of that department of study which presses home upon the mind its truest and noblest stimulant—in the language of the best teacher of morals, ουχ ανθρωποις αλλα τω Θεω αρεσκειν.

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* It is proper to add, that the system here condemned in the college was subsequently abandoned. The one now pursued, by adopting the alphabetic arrangement, except in the case of the two highest students, and throwing open each department to independent honors, avoids the concentrated rivalry of the old system, and leaves the mind more free to nobler impulses. Neither would the writer be misunderstood as utterly condemning all emulation—a principle thus implanted in our nature can be evil only in its abuse.

PROFESSORSHIP OF PASTORAL THEOLOGY.—We take pleasure in recording such instances of liberality as that mentioned in the annexed letter.

Seminary, Oct. 30, 1837.

Rev. and Dear Sir,—Will you allow me to acknowledge in the Churchman the receipt, from the Rev. Thomas C. Leaver, rector of the parish of Antigonishe in Nova Scotia, of ten dollars, which he wishes to be applied to the fund for establishing a professorship by the alumni of the Seminary. Mr. Leaver was a member of the Seminary during one year, and was much and deservedly respected. More than a year ago, I had the pleasure of acknowledging, through your columns, the receipt of twenty-five dollars as a donation from him for the purchase of books. It is no small gratification to the friends of the institution to know that its usefulness is suitably appreciated by the intelligent and pious. I take the liberty of adding an extract from our young friend's kind and affectionate letter.

With great regard, yours, &c.,

SAMUEL H. TURNER.

"Having observed in the Churchman an affectionate recommendation, (I think of the Bishop,) to the alumni, to show their sense of the benefits conferred upon them by the Seminary, by assisting to found a professorship which is much required, I trust I may be permitted, though not one of the alumni, to make an humble offering to a seminary, whose officers, with a truly catholic spirit, received a stranger from a foreign land to a participation of all the benefits of that excellent institution. I have therefore intrusted," &c.

CHURCH OF ENGLAND GAZETTE.—A newspaper called the "Church of England Gazette" has been just established in London, to be published twice a week, under the patronage of the Church. The first number was to be issued on the 20th of last month. The reasons assigned for this measure show the importance and even necessity of such vehicles of information in adaptation to the modern features of society and the present exigencies of the Church. Other denominations have newspapers exclusively devoted to the propagation of their peculiar principles, which are made the medium of misrepresentations respecting the Church, while no direct and positive means of the same character have hitherto existed for the correction of their false and erroneous statements. "The result has consequently been, that many persons have been led into dangerous errors, and confirmed therein by the uncorrected misstatements that have been so industriously propagated against the Church, and Churchmen have been ignorant of the machinations at work for the ruin of what they most highly value, until they have been surprised by their effects; when it has been too late either to counteract the evil produced, or to apply an effectual remedy." The prospectus adds, that "while there are many excellent periodicals powerfully advocating right religious principles, yet in the newspaper—the most popular and influential department of the literature of the age—there is not a single publication conducted with constant reference to the *distinguishing* principles of the Church of England." These principles are said to be such as are embodied in our articles, liturgy, and homilies, and illustrated and defended by Cranmer, Latimer, Ridley, Jewel, Hooker, Hall, Barrow, Beveridge, and other such great reformers, apologists, and luminaries of the Anglican Church. A gentleman of sound church principles, of experience in writing, and extensive information has been secured for the principal editorship. He is to be aided by competent assistants, and neither labor nor expense spared to render the paper worthy of the patronage of the Church. A paper conducted on such principles and under such auspices will be indeed a valuable acquisition to the Church.

INTOLERANCE.—Those who make the loudest professions of liberality are often found to be most intolerant. An instance of this is given in a late number of the Carmarthen Journal. A girl about sixteen years of age, whose parents are Baptists, expressed a wish to be baptized according to the rites of the Episcopal Church, by the clergyman of the parish in which she lives. She was baptized; and her father and mother, because they did not prevent her being baptized, were forthwith excommunicated by the Baptist Society, to which they belonged. "So much," says the Carmarthen Journal, "for the gentle spirit which actuates the Baptists—the zealous advocates of toleration and religious liberty!" The name of the girl's father is Jonathan Samuel Court, Llangoedmore.

NEW SOCIETY.—The Church Building Society has been the means of giving rise to another association, called the "Society for Promoting the Employment of Additional Curates in Populous Places." Its object is to increase the means of pastoral instruction, and in order thereto, to provide a fund for contributing to the maintenance of *additional* clergymen in these parts of England and Wales, where their services are most required. These societies are formed in consequence of the rapid growth of the population in many of the great towns and manufacturing districts of the kingdom, without any provision on the part of the government for a commensurate increase in the number of churches and clergymen. The society is sustained by voluntary contributions, and is placed under the direction of the Archbishops of Canterbury and York, as presidents. The subscriptions, which are very liberal, have been made chiefly by clergymen.

BISHOP GLEIG.—On account of his age and infirmities Bishop Gleig, of the Scottish Episcopal Church, has resigned his Episcopal charge. The clergy of the Diocese of Brechin met at Montrose, and elected the Rev. Mr. Moir in the room of Bishop Gleig.

A Narrative of Missionary Enterprises in the South Sea Islands; with remarks upon the Natural History of the Islands, origin, languages, traditions, and usages of the Inhabitants. By JOHN WILLIAMS, of the London Missionary Society. Illustrated with engravings on wood. By G. Baxter. First American edition. NEW YORK: D. Appleton & Co.

This is a very agreeable and satisfactory narrative of the labors of the Christian missionaries in the South Sea Islands. According to the account it gives, the success of the missionaries has been remarkable: people after people having been led, by means of their preaching and that of the native preachers whom they indoctrinated, to renounce idolatry *en masse*, and embrace Christianity. The author, page 184, states a singular fact, *viz.* that in no island of importance has Christianity been introduced without a war. He adds, however, that it is right to observe that in every instance the heathens have been the aggressors. The general improvement of the islanders in knowledge and in the comforts of life, is represented as very great. Polygamy and other barbarous institutions have been surrendered, and the institutions of Christian and civilized life have taken their place.

HEBREW GRAMMAR.—We regret to learn that Mr. Marcus has received but little encouragement in his proposal to re publish his Hebrew Grammar. Of the merits of the grammar, after the eulogiums which have been expressed in higher quarters, it would be presumptuous in us to offer an opinion. An examination of the work, however, has convinced us that it will be found of great use to *students* of the Hebrew language without interfering with the existing manuals already before the American public. As one instance of this, we may mention that Mr. Marcus' grammar abounds with numerous illustrations of Hebrew idioms and quotations and explanations of passages of the sacred text beyond what we have seen in other modern compilations.

FOREIGN COMMITTEE.—We have been requested by a member of the Foreign Committee of the Board of Missions to state the fact, that unless FIFTEEN THOUSAND DOLLARS are contributed before the first of July, 1838, in addition to the funds at present on hand, the Committee will not be able to sustain its establishments abroad on their present footing. At the present rate of the Treasurer's receipts there is no prospect that this sum or any thing like it will be raised.

CONFORMITY TO THE CHURCH.—As one instance of the good fruits of the increase of church accommodation in England, it is stated in the Maidstone Journal, that after the opening of St. Peter's Church in that place, several families previously connected with dissenting congregations have conformed to the Episcopal Church—some from deliberate preference, others for the sake of a refuge from annoyance, amounting to persecution, on account of their political opinions.

TRINITY COLLEGE, DUBLIN.—Owing to the increased number of Protestant students in this institution, the fellows of the college have resolved to erect an extensive chapel in the square facing the entrance. Already, says the paper from which we copy, a part of the square has been thrown down, so that the new building will commence forthwith.

CONFIRMATIONS.—The October number of the British Magazine reports upwards of 18,700 persons confirmed in three dioceses during the visitation of their respective bishops. The number in the diocese of Lincoln was 10,228, of whom 4,567 were males and 5,661 females.

NEW CHURCHES.—"The Bishop of London," says the Times, "at a recent consecration in his Diocese, stated that he had consecrated seventy new churches since his elevation to that see, forty of which were in London and eleven in the county of Essex.

THE CHARLESTON GOSPEL MESSENGER.—In reply to a request received a few weeks since from "A Subscriber to the Churchman," in Charleston, we would state that the Gospel Messenger for October has not been received.

At a late meeting of the vestry of St. Michael's Church the following letter was received from the Rev. William Richmond.

New York, August 7, 1837.

To the Vestries of St. Michael's and St. James' Churches, New York.

Gentlemen,—Having received an invitation to become the rector of Zion Church, New York, I herewith tender to you my resignation of the rectorship of St. Michael's and St. James' Churches. Allow me to express to you my heartfelt gratitude for the uniform kindness I have received from you as individuals, and as members of the vestry. I shall not cease to offer earnest prayers for the temporal and spiritual prosperity of yourselves and the congregations represented by you.

I am, gentlemen, with sincere regard, your faithful servant, WILLIAM RICHMOND.

On motion, it was *Resolved*, That we yield to the motion of the Rev. William Richmond, and accept his resignation of the rectorship of St. Michael's Church; and that a committee of three be appointed to express on the occasion the feelings of this vestry, and of the congregation represented by them.

It was further *Resolved*, That Messrs. Williams, McDonald, and Waldo be the committee, and that they cause a copy of the correspondence to be published in the Churchman.

JAMES MCDONALD, *Sec. pro tem.*

Bloomingdale, August 9, 1837.

To the Rev. William Richmond.

Dear Sir,—The vestry of St. Michael's Church, Bloomingdale, on accepting your resignation as their rector, appointed the undersigned as a committee to express to you their sentiments on the occasion.

The separation of a pastor from his congregation is an event that must, under any circumstances, be painful to both parties. How, then, must this feeling be heightened when such separation takes place after a series of seventeen years of uninterrupted friendly intercourse; when no circumstance has occurred, but to excite esteem, and no recollection exists but to cement affection!

We have found you at all times active, devoted, and disinterested in your exertions for the welfare of your flock. Not deterred by the noisome pestilence, you have visited the sick, fed the hungry, and clothed the naked—a friend without faltering, kind, courteous, and humane. Devoted to the great cause, you have labored with a spirit that never sought repose. To the poor you have preached the Gospel of truth.

Whilst we express our painful regret at our separation, we tender to you, in behalf of this congregation, our sincerest acknowledgment of your worth, and with it our most earnest prayers for your future welfare and happiness.

With friendship and esteem, your obedient servants,

A. O. WILLIAMS,
JAMES MACDONALD,
HORACE WALDO,
} *Committee of the Vestry of St. Michael's Church, Bloomingdale.*

New York, August 8, 1837.

To Rev. William Richmond.

Rev. and Dear Sir,—The wardens and vestry of St. James' Church having accepted your resignation of the rectorship of that church, cannot allow the connection to be dissolved without expressing to you their high estimation of your valuable and faithful services. While on the one hand they regret the separation, they on the other rejoice that it places you in a sphere of more expanded usefulness, where your talents (although they cannot be more properly estimated) will be more extensively beneficial. With our regrets accept our warmest wishes for your future success and welfare, in which we shall always rejoice.

We are, with great respect,
Your obedient servants,
JOHN ANTHON,
JOSEPH FOULKE,
} *Committee of the vestry.*

ANNIVERSARY CELEBRATION OF THE NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The first annersary celebration of the New York Bible and Common Prayer-book Society, was held at St. Thomas' Church, on Thursday evening Oct. 5, 1837, in conjunction with that of the "New York Protestant Episcopal Tract Society" and the "Education and Missionary Society."

The chair was taken by the Right Rev. B. T. Onderdonk, Bishop of the Diocese, President, ex officio, at 7 o'clock, P. M.

Mr. William H. Townsend Secretary of the meeting.

The Annual Report of the Board of Managers was read by Henry E. Davies, Esq., whereupon, on motion of the Rev. John W. Brown, who prefaced his resolutions, by an eloquent and interesting address in behalf of the Society, it was,

Resolved, That the report just read furnishes an additional proof, if any were needed, of the value and importance of this Society, not only to this Diocese but to the Church at large, and that it behooves every friend of the Church to aid in the distribution of the Book of Common Prayer.

Resolved, That we highly approve of the doings of the Board of Managers for the past, and exhort them to continued exertions in well doing, and always remembering that we have freely received, so will we with GOD's blessing upon our labors, freely give.

Resolved, That such numbers of copies as the Board of Managers shall think proper, of the report just read, be printed and published under the direction of the Board.

The exercises of the evening were preceded and concluded by appropriate religious services, by the Right Rev. chairman.

The Society was then organized when, on motion,

Resolved, That the reading of the minutes be dispensed with.

Resolved, That this Society do now adjourn to meet again for the transaction of its ordinary business, at the Sunday school-room of St. John's Chapel, on Thursday evening next, the 12th instant, at 7 o'clock.

HENRY E. DAVIES,
Recording Secretary.

Pursuant to adjournment, the Society met at the Sunday School room of St. John's Chapel, on Thursday evening, the 12th October, 1837 at 7 o'clock.

William E. Dunscomb, Esq., fifth Vice-President, in the chair.

It was *Resolved*, That the Society proceed to the election by ballot, of officers for the ensuing year.

Mr. Butler and Mr. Townsend were appointed tellers, who reported, on counting the ballots that the following persons were duly elected.

Rev. Thos. Lyell, D. D., 1st	*Vice President.*
Rev. Wm. Berrian, D. D., 2d	do
Rev. W. R. Whittingham, D. D., 3d	do
Rev. L. P. Bayard, D. D., 4th	do
W. E. Dunscomb, 5th	do
Floyd Smith, 6th	do
John Alstyne, 7th	do
H. I. Seaman, 8th	do

A. S. Mc'Donald, *Corresponding Secretary.*
H. E. Davies, *Recording Secretary.*
Thos. Browning, *Treasurer.*
Thos. C. Butler, *Agent.*

Managers.—Rev. James Milnor, D. D., Rev. L. Jones, Rev. Thos. H. Taylor, D. D., Rev. J. F. Schroeder, D. D., Rev. B. I. Haight, Rev. Hugh Smith, Lewis Curtis, M. D. Benjamin, Fred. De Peyster, G. G. Van Wagenen, Wm. M. Benjamin, L. Phillips, W. H. Townsend, A. Hanford, W. Betts, S. J. Beebee, J. D. Fitch, M. D., Ham'n. Fish, O. Cammann, C. R. Swords, R. Gracie, Theron Wilber, C. N. S. Rowland, W. H. Hobart, M. D.

There being no further business the Society adjourned. HENRY E. DAVIES,
Recording Secretary.

For the Churchman.

VISITING THE SINS OF THE FATHERS UPON THE CHILDREN.

I notice, Mr. Editor, that between the Bible and our Book of Common Prayer, there is a difference in the rendering of the Fourth Commandment. In the former, the expression is, "showing mercy unto thousands *of* them that love me," while in the latter it is "*in* them that love me:" will either yourself or some other person explain the reason of this difference?

ELTHONE.

We have published the above at the request of our correspondent. We cannot account for the difference except on the supposition that it is merely verbal and of no importance. If others can give a better solution, we shall be happy to insert it.

For the Churchman.

INFIRMARY OF THE GENERAL THEOLOGICAL SEMINARY.

The rooms No. 28, and No. 29, of the new buildings having been set apart by the Standing Committee, under a resolution of the Trustees, as an infirmary for the use of sick students, the subscriber takes this opportunity of informing such persons as have placed funds in his hands for furnishing such rooms that the trust has been executed. An inventory of the furniture and expenditures has been placed at Messrs. Swords & Stanford's book store for examination.

The expenditures have been - - -	$249 88
Donations received - - - -	222 00
Balance advanced, - - - -	$27 88

Of this advance $25 were for the purchase of a medicine case.

HENRY ANTHON.

New York, Nov. 8, 1837.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—On the twenty-fourth Sunday after Trinity, November 5, in St. John's Church, Brooklyn, the Bishop of this Diocese admitted the Rev. William P. Page, deacon, missionary at Geneseo, Livingston county, to Priests' Orders. Morning prayer was read by the Rev. James D. Carder, Secretary and General Agent of the Domestic Committee of the Board of Missions, assisted by the Rev. Jacob W. Diller, assistant minister of St. John's, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Evan M. Johnson, rector of St. John's.—The Rev. Aldert Smedes, jun., rector of St. George's Church, Schenectady, was also present, and assisted in the laying on of hands.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Twenty-fifth Sunday after Trinity, November 12, Eastchester, *Westchester county*, ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally prior to the visitation of the Bishop.

Any other services not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

CONFIRMATIONS IN NEW YORK AND BROOKLYN.—Bishop Onderdonk proposes holding the annual confirmations in New York and Brooklyn, for the ensuing season, as follows:—

Advent Sunday, December 3, St. Peter's Church, *Brooklyn*.

Third Sunday in Advent, December 17, Grace Church, *New York*.

Sunday after Christmas, December 31, St. Philip's Church.

Second Sunday after Epiphany, January 14, All Saints' Church.

Fourth Sunday after Epiphany, January 28, the Church of the Nativity.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn*.

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York*.

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn*.

CLERICAL CHANGES.—The Bishop of this Diocese has received canonical notice of the election of the Rev. Robert B. Van Kleeck to the rectorship of St. Paul's Church, Troy, and of the Rev. William Tatham to that of Grace Church, Canton, St. Lawrence county.

The Rev. John Morgan, a presbyter of this Diocese, has, by letter of dismission to the Diocese of North Carolina, and reception by the bishop thereof, changed accordingly his canonical residence.

The Rev. Charles Mann has resigned the office of corresponding secretary, and agent of the Society for Educating Pious Young Men for the Ministry of the Protestant Episcopal Church, and has accepted a call to Abingdon naad Wre parishes, in Gloucester county, Va.

From the British Magazine.

The Bishop of Exeter having in his gift the valuable living of Sancreed, in Cornwall, which had become vacant, has refused to yield to the efforts of private friendship in its disposal, and has appointed the Rev. H. Comyn, the curate of St. Anthony, to the incumbency. Mr. Comyn has no knowledge of his benefactor, to whom his only recommendation has been his exemplary piety, learning, and unremitting attention to the duty of his calling.

Convocation—A meeting of the clergy of this Diocese (Exeter) was held on Friday, September 8, when the Rev. J. Coplestone, rector of Offwell, and the Rev. Dr. Coleridge were elected clerks to attend at the Convocation of the clergy which is to take place on the 3d of October next. The proceedings of this meeting were disturbed by the strange conduct of the Rev. Dr. Carwithen, who, in proposing the Rev. Sydney Smith as convocation clerk, said, "I should go down to my grave with more comfort if I saw the bishops kicked out of the House of Lords." After the proceedings were over, several of the clergy signified their intention to Dr. Carwithen of signing their names to a representation to the Rev. Archdeacon Stevens, to the effect that such words had been used by his official, that the archdeacon might take such steps as he deemed fit in laying them before the bishop, or in removing Dr. Carwithen from his office.

It is not generally known, not even to military men, that a legacy was bequeathed by the late Archdeacon Lewis for the benefit of the army, to be exclusively employed in religious purposes. This legacy now amounts to 10,000*l.*, and is held over to be applied to the purposes for which it was intended by the treasurer of the Christian Knowledge Society.

Commutation of Tithes.—[illegible] cently held in Denver, Norfolk, for the above purpose, it was proposed on the part of the rector, the Rev. S. C. Smith, that the payment in lieu of tithe, from Christmas next, should be equal to the average payment made for the seven years preceding Christmas, 1835, with the addition of the parochial rates paid on the said tithe by the occupiers during that term. These proposals were accepted on the part of the parish, by the agents of E. R. Pratt, Esq., W. W. L. Warner, Esq., Caius College, Cambridge, and many other proprietors; and Mr. Thomas Aylmer, of Wereham, was appointed the valuer.

Cambridge Chronicle.

As another instance that merit, in whatever station of life it may be found, receives its full reward in this happy country, it may be mentioned, that the Rev. Thomas Musgrave, who has just been appointed to the bishopric of Hereford, rendered vacant by the death of Lord Grey's brother, is the son of a respectable mercer at Cambridge.—*English Paper.*

The Dissenters of Hereford, who form the town council, have by a vote of that body reduced the salary of the reverend gentleman who holds the situation of chaplain of the county jail from 25*l.* to 15*l.* This clergyman will not be considered, by the strictest economists, overpaid for his labors. He has to attend the jail on Sundays and Wednesdays, to read prayers twice each day, once to the men and once to the women; to examine the prisoners as to their religious knowledge; and afterwards to administer consolation to such sick prisoners as are in the infirmary.—*Hereford Journal.*

The churchwarden of St. Mary's, Lincoln, has taken upon himself to stop the church clock which he declares shall not be permitted to go until the inhabitants grant a church rate. The inhabitants met and offered to pay the salary of the person who has the management of the clock by voluntary subscription, and at the same time declared their annoyance at so serious an inconvenience as stopping the clock. The clock-keeper, on being assured of his salary, set it going again, which being told to the churchwarden, he instantly went to the church, stopped the clock, and padlocked the turret. The Dissenters, who were the cause of the church rate being refused, are about to take proceedings against the churchwarden, to try his right to stop the clock.

Van Mildert Scholarship.—A subscription of 10*l.* toward this scholarship in the University of Durham has been received, as "a tribute of gratitude from a clergyman to whom the late Bishop of Durham for many years allowed 200*l.* per annum."

Geological Curiosity.—There is at present in the museum of the Belfast Academy a geological curiosity which the students of natural history in this town would do well to inspect, especially as it is extremely rare and its exhibition at the Academy is not to extend beyond to-morrow. It is a red freestone, which has been found in a quarry near Dungannon, and in which are embedded a number of little fishes belonging to the extinct genus *palaeothriscus*. In several instances the fishes are thrown out upon the surfaces of the slabs with beautiful distinctness, and they appear to have been suddenly suffocated by the rush of the fluid material which afterwards formed the solid body of the freestone.—From several circumstances it is probable that they belong to different species, and an investigation of this point is therefore desirable. The specimens in question have been procured by Mr. James Bryce for an English naturalist of considerable celebrity.—*Belfast paper.*

Clerical Changes.—We regret to learn that the Rev. Philip Slaughter has been compelled by ill health to resign the rectorship of Christ Church, Georgetown, D. C., and to retire for a time from the duties of the ministry.

Education and Missionary Society of the Protestant Episcopal Church in the State of New York.

At a meeting of the Missionary Board of Managers, held at the Sunday school-room of St. John's Chapel, on Thursday evening, the 2d of November, the missionary stations and missionaries following were appointed from the 1st of October.

Albany county, West Troy, Rev Daniel S Lewis, deacon.

Allegany county, Angelica and Dansville, Livingston county, ———; Hunts Hollow, Rev Lucius Carter.

Broome county, Harpersville, Rev James Keeler.

Cattaraugus county, Ellicotville and Olean, Rev Thos Morris.

Cayuga county, Moravia, Rev Seth W Beardsley.

Chatauque county, Fredonia, Rev Lucius Smith; Mayville and Jamestown, Rev A G Baldwin.

Chemung county, Big Flatts, ———; Elmira, Rev Richard Smith; Johnson's Settlement, ———.

Chenango county, Fayetteville and Mount Upton, Rev Seth S Rogers; Norwich, ———; Sherburne and Hamilton, Madison county, Rev Liberty A Barrows.

Delaware county, Walton, Rev Amos B Beach.

Dutchess county, Lithgow, Rev Hiram Jelliff.

Franklin county, Malone, ——

Genesee county, Weathersfield and Sheldon, and Auroraville, Erie county, Rev Isaac Garvin.

Greene county, Cairo, Rev Henry H Prout; Oakhill, Rev James Thompson.

Herkimer county, Fairfield and Norway, ——; Little Falls and Mohawk, Rev John Knill.

Jefferson county, Sacket's Harbor, Rev Amos C Treadway; Pierrepont Manor, Rev Nathaniel Watkins, Deacon.

Livingston county, Geneseo, Rev Wm P Page, Deacon; West Avon, ——; Mount Morris, Rev Henry S Atwater,

Madison county, Perryville, ——,

Montgomery county, Port Jackson and Westcharleton, Saratoga county, Rev Timothy Minor.

Monroe county, Brockport and Clarkson, ———.

Niagara county, Lewiston and Youngstown, Rev Rufus Murray; Upper Lockport, Rev George Denison.

Oneida county, Holland's Patent and Oriskany, Rev Stephen McHugh; Rome, Rev Nathan B Burgess; Onondaga Hill and Geddes, Rev Marshall Whiting.

Onondaga county, Fayetteville and Pompey, Rev Geo B Engle; Skaneatales and Marcellus, Rev Joseph T Clarke.

Ontario county, Centrefield, Rev Thomas Meachem; Vienna and Sodus, Wayne county, Rev Erastus Spalding; Allen's Hill, Rev George H Norton.

Orleans county, Medina, Rev Wm Allanson.

Orange county, Walden and Marlboro, Ulster county, Rev Robert Shaw.

Oswego county, Fulton and Baldwinsville, Onondaga county, ——.

Otsego county, Gilbertsville and Otego, Rev John Hughes.

Putnam county, Paterson and North Salem, Westchester county, Rev Benjamin Evans, Deacon.

Queen's county, Cold Spring Harbor, Rev Isaac Sherwood.

Rensselaer county, Hoosick Falls, Rev Nathaniel O Preston.

Saratoga county, Ballston Spa and Saratoga Springs, Rev Deodatus Babcock; Stillwater and Mechanicsville, Rev Reuben Hubbard; Waterford and Cohoes, Albany county, Rev Cyrus Stebbins, D D.

St Lawrence county, Canton, ———; Morristown, Rev David Griffith; Waddington, Rev Aaron Humphrey.

Suffolk county, Setauket and Islip, Rev Charles Seabury.

Tioga county, Richford and McLean, Tompkins county, Rev John Bailey, Deacon; Owego, ——.

Tomkins county, Danby and Candor, Tioga county, ——

Ulster county, Kingston, Rev John Dowdney, jun.

Washington county, Hampton, Rev Moore Bingham; Whitehall, Rev Palmer Dyer; Granville, ———.

Yates county, Penn Yan, Rev Edmund Embury.

Appointed until the 1st of April, 1838.

Chenango county, Greene, Rev John Van Ingen.

* Greene county, Windham, Rev Origen P Holcomb.

* Clinton county, Plattsburgh, Rev Joseph H Coit.

Senecca county, Seneca Falls, Rev Henry Tullidge; Waterloo, Rev Foster Thayer.

St Lawrence county, Potsdam county, ———.

* The Gospel Messenger will please to insert the above.

CALENDAR.

NOVEMBER.

12. Twenty-fifth Sunday after Trinity.

[On this and the following Sunday the collects, epistles and gospels for two of the omitted Sundays after the Epiphany are to be used.]

19. Twenty-sixth Sunday after Trinity.
26. Twenty-seventh Sunday after Trinity.

[On this day the collect, epistle, and gospel for the twenty-fifth Sunday are to be used.]

30. St. Andrew the Apostle.

OBITUARY.

Died, on Tuesday morning, October 31st, Eliza Jane, wife of the Rev. Charles Verner Kelly, aged 37 years—the most affectionate of mothers, the most devoted of wives. To her bereaved husband and children her loss is irreparable; and not less so to the poor, to whom she was a generous and sympathizing benefactress.

Many, during the approaching inclement season, will mourn her, whose ear was ever open to listen to the tale of their distress, as her hand was ready to relieve it. Afflicted with a painful and lingering disease, and fully aware of its inevitably fatal termination, she patiently awaited the event, not with forced submission to an unavoidable decree, but with the cheerful though humble confidence of one who realized the promise of Him who said, "I will not leave you comfortless."

"Be ye, therefore, also ready." C.

NOTICES.

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York" will be held in the basement of Christ Church, on Monday evening, the 13th instant, at seven o'clock.

The members of the society are requested to attend.

By order of the Board,
CHARLES W. CARMER, Rec. Sec.

November 11, 1837.

The ladies connected with the Eighth Avenue Sunday school having formed a sewing society, for the purpose of aiding in clothing the poor and destitute in the neighborhood of Eighth, Ninth, and Tenth Avenues, and between Thirtieth and Fortieth-streets, respectfully solicit donations from the charitably disposed. Any articles that can be turned to use will be thankfully received at the Protestant Episcopal Press, Messrs. Swords, Stanford & Co., or by the superintendent, No. 14 East Building Theological Seminary. Shoes, stockings, calico, thread, needles, &c. &c. would be of great service to them.

October 28. 2m

FAIR.

A Fair, for the benefit of the Sunday school attached to the Mission Church of the Holy Evangelists, is contemplated to be held the week preceding Christmas. Donations in money, or articles suitable for a fair, prepared and sent in by ladies belonging to other congregations, will be very thankfully received. They may be left at either of the following places: Episcopal Press, 28 Ann-street; Swords & Stanford's, 152 Broadway; Mrs. Earl's, 20 Pike-street.

The current expenses of the school (independent of clothing the children) are about $200 a year; and these have heretofore been borne almost entirely by the teachers.

October 23, 1837. 2m

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Since the last report of the Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society he has received the following contributions, viz.

By the hands of Thomas Robins, Esq, receiving agent in Philadelphia, received from J H B, of Sussex co, Del, for domestic missions $1 00; from the Missionary Association of St James' church, Phila, for Bp Kemper's fund 10 00; for general purposes of the Board of Missions, 10 00, per Wm H Calhoun, treasurer; from the missionary box of the Farrandsville Sunday school, in aid of missions in Bishop Chase's Diocese, per Rev Wm Hommann, 2 25; from Christ church, Leacock, for domestic missions, per Rev Wm Buchanan, 7 50; from a lady in Virginia, her "Sunday offerings," for the general purposes of the Board of Missions, per Rt Rev Bishop Meade, 5 00; from the Sunday schools of the church of the Ascension, Philadelphia, for the mission at Green Bay, per N P Poor, superintendent, 16 00; from St Andrew's church, West Vincent, Chester county, Penn, for the general purposes of the Board of Missions, per Rev Mr Mentzer, 10 00; from Mrs Little, of Millwood, Va, for domestic missions, per Rev Mr Stringfellow, 5 00; tatal receipts from Mr Robins, 66 75; from a friend abroad, per Mr Stanford, for domestic missions, 5 00.—Total receipts, $71 75.

JAMES SWORDS, Treasurer.

November 8, 1837.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

Rev E Y Higbee, $5 00; J T Wright, 3 00; Cash, 1 00; C E Dana, 2 00; Mrs Webb, 1 00; A lady, 1 00.

R. SPENCER, Treas. of Build. Com.

Donations may be left at the Protestant Episcopal Press, 28 Ann street; Messrs. Swords, Stanford & Co., 152 Broadway, or with any of the following persons, members of the Building Committee: John Smith, Thirtieth street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth street; Alonzo R. Cushman, 188 Pearl street, or Ninth Avenue.

The building has been commenced: shall it be finished?

CITY MISSION.

The subscriber, as missionary at large, desires gratefully to acknowledge the receiving of a small parcel for the use of the poor, from a lady.

ALEXANDER FRASER.

Any donations of money, or articles of clothing for the poor, may be left with the Agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since the 1st instant.

Annual subscriptions from Henry Cary, $50 00; Peter Lorillard, jun, 25 00; Wm B Astor, 50 00; Philip Dater, 10 00; John Van Nostrand, 25 00; James Van Nostrand, 25 00; John J Van Nostrand, 10 00; H W Titus, 10 00; C L Carpenter, 5 00. From "a friend abroad," by the Rev E B Kellogg, 5 00.—Total, 215 00.

LEWIS PHILLIPS, Treasurer.
No. 54 Wall-street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the above institution, gratefully acknowledges the receipt from the special agent of the following sums.

From Grace church, Boston, $8 90; from St Luke's church, New York, 91 44; from St Mark's church, New York, 155 25; from Zion church, New York, 22 54; from Rev Wm F Walker, Troy, N Y, 10 00.—Total, $308 13.

JOHN W MITCHELL, 28 Ann-street.

November 8, 1837.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the following receipts, for the poor, $10 00; for the city mission, 5 00, from "a friend abroad."

Also, through the Protestant Episcopal Press, 17 large 8vo Bibles, and 19 8vo Prayer-books, for the agent, from Mr Jacob Shatzell.

E. B. KELLOGG, Missionary,
New York, Nov. 6, 1837. 401 Hudson-street.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States acknowledges the receipt of the following sums, viz.

From the Rev M Whiting, to be added to the former amount collected by him for the endowment of a Professorship of Pastoral Theology and Pulpit Eloquence, collected in St James' church, Skaneateles, $5 00; St John's church, Marcellus, 3 00; from the Rev Dr Wheaton, collected in Christ church, Hartford Conn, for general purposes, 36 25.—Total, $44 25

EDWARD R JONES, Treasurer.

November 8, 1837.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Nov. 9, from the following persons, viz.

Postmaster, Philadelphia—Wm C Lord—Postmaster, Tecumseh—J W Jones—S R Grant—Robert Graffin—Postmaster, Lexington—Rev M K Cushman, with remit.

Received by the Gen. Prot. Episc. S. S. Union.

Bishop Onderdonk—H L Keppler—Thomas Latimer—Rev E A Foster, with remit.—C Morse, with remit.—E Spafford, with remit.—Rev P P Irving—Rev G L Porter—J & J N Bogert—D Babcock—Curtis & Sprague—Mary J Alston, with remit.—Miss Anna B Shaw.

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES.

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: if of other denominations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.

New Haven, July 6, 1837. jy15

THE CHURCHMAN'S ALMANAC FOR 1838.

The second edition of the above is this day published. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

LOUIS SHERMAN, Agent,
28 Ann street, N. Y.

MISS JUNE'S BOARDING-SCHOOL FOR YOUNG LADIES,

WHITEPLAINS, WESTCHESTER COUNTY, N. Y.

Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter, - - - - - -	$12
Drawing and Painting, - - - - -	5
Chinese and Poonah Painting, per course of lessons,	6
French, - - - - - - -	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell, Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Baldwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar st., New York. o7 6m

The Rev. MOSES MARCUS, B. D., with the advice of some of the city clergy, announces his intention to conduct a private class, for the purpose of giving instruction in Hebrew to such persons as may be desirous to acquire a knowledge of the sacred language.

References are permitted to be made to the Rev. Wm. Berrian, D. D.; the Rev. Manton Eastburn, D. D.; the Rev. Francis L. Hawks, D. D.; and the Rev. Samuel Seabury, D. D.

Terms of instruction, and further information, may be obtained by addressing Mr. Marcus, either at the Episcopal Press, 28 Ann street, or at Messrs. Swords, Stanford & Co., 152 Broadway. s30

ANNUALS FOR 1838.

The *Christian Keepsake and Missionary Annual for* 1838, edited by the Rev. John A. Clark, of Philadelphia. Also, the *Token and Atlantic Souvenier for the year* 1838. Embellished with ten beautiful engravings. Just published and for sale at the General Protestant Episcopal Sunday School Union, 28 Ann-street, New York.

tf Oct. 24.

MAKE VENTURES FOR CHRIST'S SAKE.

AN OXFORD TRACT.

Price 6¼ cents. Three for 12½ cents.

For sale at the Protestant Episcopal Press, 28 Ann-street; by Swords, Stanford & Co., 152 Broadway; and by Doolittle & Vermilye, 262 Greenwich-street.

TYNDALE.

The New Testament of our LORD and Saviour JESUS CHRIST; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23tf

CHRISTOLOGY

Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale here. s30tf

EPISCOPAL TRACTS.

The public are informed that the Press have now on hand a complete assortment of Tracts, which they will furnish in large or small quantities, on the most liberal terms.

All orders for tracts should be addressed to the office of the Protestant Episcopal Press, 28 Ann st. s30

INSTRUCTIONS ON THE PIANO FORTE.

A young lady who can give the most unexceptionable references as to character and professional abilities, would receive a few young ladies in her present class of pupils on the Piano Forte. For further particulers inquire of Louis Sherman, Agent, 28 Ann street, New York. s30tf

TO LET.

The third story of the "Church Buildings," 28 Ann street. Possession given immediately. For terms, apply to Louis Sherman, Agent of General Protestant Episcopal Sunday School Union.

Proposals for publishing, in 1 vol., octavo—price to subscribers $2 50, to nonsubscribers $3, to be paid on the delivery of the work—dedicated, by permission, to the Right Rev. Benjamin T. Onderdonk, Bishop of New York,

A GRAMMAR OF THE HEBREW LANGUAGE,

WITH POINTS; BY THE REV. MOSES MARCUS, B. D.

Mr. Marcus proposes, provided a sufficient number of subscribers to the work can be obtained to justify his doing so, the republication of his Hebrew Grammar, which was first printed in England in the year 1825, dedicated by permission to the Right Rev. HENRY BATHURST, D. C. L. Lord Bishop of Norwich, F. A. S.; and to the Right Rev. HERBERT MARSH, D. D., Lord Bishop of Peterborough, F. R. A. S., and Lady Margaret Professor of Divinity in the University of Cambridge.

The Hebrew language, which for years had formed no part of a liberal education, has now attracted very general attention. The conversion of the Jews to the Christian faith, to which the public mind has been called, and a laudable desire to read the Old Testament in its original tongue, have probably been the chief causes of this revival of BIBLICAL LEARNING.

It has thus become highly important that every facility should be afforded in a pursuit so useful and interesting, and with this view Mr. Marcus was induced to employ his leisure in promoting this desirable object; for, although it is true that several Hebrew grammars have been published in the English language, still it is well known to those who are best acquainted with Hebrew, that these grammars are, for the most part, deficient both in arrangement and syntax; that the pronunciation they teach is what may be called the *Doric* style of the Jews; and that they are not a little erroneous in other respects.

In reference, therefore, to the present work, Mr. Marcus would beg to state, that he has freely availed himself of the labors of his predecessors, but that he is more especially indebted to the incomparable BUXTORF, who is allowed to have pursued Hebrew learning, in all its departments, with more success than any other individual, Jew or Christian, whose excellent grammar having formed the basis of the present production, will now, in its new form, become accessible to persons unacquainted with the Latin language.

The above work is used in King's College, and Christ Hospital, London, and in other leading institutions in England. Its publication was encouraged by their Royal Highnesses the Dukes of York and Gloucester; their Grace the Lord Archbishop of York, and the Lord Primate of Ireland; the Right Honorable the Earls of Cardigan, Carysfort, Spencer, and Westmoreland; the Right Reverend the Bishops of London, Bangor, Carlisle, Norwich, Oxford, Peterborough, St. Asaph, Down, and Connor, and the Bishop of Aberdeen; the Right Honorable the Lords Holland, Lilford, Nugent, Sondes; the Right Honorable the Ladies Fitzpatrick, Holland, Elizabeth Percival; the very Reverend the Dean of Westminster; the Venerable the Archdeacon of Northampton; the Regius Professors of the Universities; the Reverend the Clergy, and very many of the most distinguished of the laity.

Mr. Marcus' grammar was also very favorably reviewed, as will appear from the perusal of the following:—

"Scarcely a year revolves without producing a Hebrew grammar, each necessarily being a compilation from the preceding one. That the critical Hebraist may detect deficiencies in those already before the public we are not disposed to deny. We have particularly noticed imperfections in the syntax of the verb, as well with respect to the prepositions following them in construction, as to those verbs which do not require a preposition; on which subject, we are of opinion, Buxtorf has afforded the clearest information to the student.

"The present work appears to have been compiled with great labor, and has in many parts simplified the rules; but although it has many claims to our attention, we must content ourselves with making only a few remarks upon it.

"His observations on the affixes and the structure of the verb are highly judicious, and are calculated materially to assist the learner.

"The syntax is the most valuable part of the grammar, and is compiled with great care; and the excursus on the accents and prosody displays considerable erudition."

Quarterly Theolog. Rev., No. iv., Sept. 1825, p. 391.

Mr. Marcus has also documentary evidence of his knowledge of Hebrew, and to the excellence of his grammar, from the Right Reverend the Bishop of Peterborough; the Rev. Thomas Fry, M. A. late Fellow and Tutor of Lincoln College, Oxford, rector of Emberton, Bucks; the Reverend the Masters of King's College and Christ Hospital, London; the late Regius Professors of Hebrew at Oxford and Cambridge; the Rev. Joseph Blanco White; the Rev. Johnson Grant, M. A., Rector of Binbrook, Lincolnshire; Rev. John James, M. A., Prebendary of Peterborough; Mr. D'Allemande, and many others; as is attested by the additional recommendations of the following gentlemen:—

"It affords me much pleasure to learn that Mr. Marcus is about (if sufficiently encouraged) to republish his Hebrew grammar. The testimonials to its merits which I have seen, are from the most respectable and competent sources, and are unqualified in their commendation of the work." FRANCIS L. HAWKS.

New York, Sept. 25, 1837.

"From the testimonials which I have seen, to the character of Mr. Marcus' Hebrew grammar, I should consider its republication a great benefit to the students of that language, and hope its author will receive sufficient [illegible]"

New York, Sept. 25, 1837.

"I cordially concur in the foregoing recommendations."

WM. BERRIAN.

Subscribers' names will be received at the Protestant Episcopal Press, 28 Ann street; by Messrs. Swords, Stanford & Co., 152 Broadway; and by Messrs. C. & G. Clrlvia & Co., 108 Broadway, New York. s7

ELMWOOD HILL COLLEGIATE AND COMMERCIAL INSTITUTE, on the Eighth Avenue and 104th street, (six miles from the City Hall, N. Y.)

This school has been established, and in successful operation in this place, for the last ten years. It is exclusively a boarding school. The discipline of the school is mild and parental, but sufficiently energetic to secure the performance of the prescribed duties; but it has been a favorite object to dispense with corporeal punishments, and to substitute the incentives of emulation, a sense of honor, duty, and propriety. Principles of piety and morality are constantly inculcated, without interfering with the tenets of any particular sect. The family of the Principal, and the pupils, attend the Episcopal Church. The pupils are divided into four classes, according to their advancement.

The exercises of the fourth or initiatory class, are spelling, reading, writing, arithmetic, with its tables, geography, with the use of maps, and elocution.

The exercises of the third class are all the aforementioned, with English grammar, including the analysis of the language and composition, and history of the United States.

Students of the second class pay necessary attention to all the preceding exercises, together with book-keeping, general history, with mythology, astronomy, including the use of the globes, algebra, and the higher branches of mathematics.

In the first class, in which the course is completed, the students will occasionally revise the exercises of the lower classes, and devote their chief attention to logic, belles-lettres, natural and moral philosophy, chemistry, political economy, with an exposition of the Constitution of the United States, and of the State of New York.

When desired, a liberal course of Greek and Latin, preparatory for entering college, together with the French and Spanish languages, drawing, &c., is pursued in connexion with the English course, under professors of ability and experience.

The usual vacations throughout the year, are one week at Christmas, a week at Easter, and the last week of October.

Terms, per annum, including board, tuition, and washing, from $150 to $250, according to the course of studies pursued.

Payments made quarterly in advance. Bed and bedding, towels and basin, brushes, books and stationary, clothing, &c., furnished by the parents, or made an extra charge.

Many highly respectable references will be given.

N. B.—Persons wishing further particulars respecting this seminary, may have an interview with the Principal, by leaving the name and address at the store of A. T. Stewart & Co., 257 Broadway, where a prospectus of the school may be obtained. Persons are respectfully invited to visit the establishment, any day of the week but Saturday and Sunday. The school opens again on the first of November. JAMES G. RUSSELL.

Elmwood Hill, October, 1837. o21 3t

A GENEROUS ACT.

Just published, by an individual, ZERAH, THE BELIEVING JEW, *in aid of laying the corner-stone of Jesus' Church*, a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
D. Appleton & Co.	do.
G. & C. Carvill,	do.
Doolittle & Vermilye,	262 Greenwich st.
Thomas Latimer,	Philadelphia.
Charles Stimpson, jun.	Boston.
Weeks, Jordon & Co.	do.
Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

PEW TO LET.

Pew No. 85 in St. Paul's Chapel: new cushion and green desk cloth; in centre aisle, and eligibly situated. For further particulars enquire of Louis Sherman, Agent of S. S. Union, 28 Ann street. s23

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c. &c.

The first volume, royal 8vo, just publishsd and for sale, at the New York Protestant Episcopal Press, 28 Ann street.

FOR SALE,

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POETRY.

From the Weekly News.

THE CRESCENT MOON.

The crescent moon is mounting high
Her beam is vague and shadowy;
The waters spell beneath her power—
'Tis said she rules the maniac hour.
I feel her on my spirits tremble,
What does her flickering smile resemble?
The dark cloud now is o'er her face,
Her broken light I wildly trace;
And now her glow is all unstain'd,
As if sole arbitress she reign'd.

Mystic and fickle! oh! she throws
The throbbing ache that genius knows;
"The thoughts that breathe, the words that burn,"
Are light from her unearthly urn.
She is the spirit of the deep
When billows roar—when waters sleep;
She is the spirit of the sky
When storms are slumbering quietly;
She is the spirit of the lyre—
I feel her all my soul inspire.

When first I press'd my infant bed,
That pale moon rose above my head;
When the heap'd turf is on my breast,
That moon will be in heavenly rest;
And when my name is all forgot,
Will lead another to this spot:
Some child of genius, song, and thought,
Perchance may by that ray be brought;
And lured by her pale crescent brow,
Sing to her then as I do now.

What means her ceaseless ministry?
Does she rule human destiny?
Her reign is dread, if she beguiles
The reasoning mind of reason's smiles;
Her beauty fearful, if she shows,
In changeful phases, future woes;
Her light a mockery appears,
When it descends on heart-wrung tears;
Dread moon! I know not what thou art—
Thou pain'st me now—depart, depart!

MISCELLANEOUS.

From the Atheneum and Visiter.

BISHOP GEORGE AND THE YOUNG PREACHER.

BY T. S. ARTHUR.

An aged traveller, worn and weary, was gently urging on his tired beast, just as the sun was dropping behind the range of hills that bounds the horizon of that rich and picturesque country in the vicinity of Springfield, Ohio. It was a sultry August evening, and he had journeyed a distance of thirty-five miles since morning, his pulses throbbing under the influence of a burning sun. At Fairfield he had been hospitably entertained by one who had recognised the veteran soldier of the Cross, and who had ministered to him for his Master's sake of the benefits himself had received from the hand which feedeth the young lions when they lack; and he had travelled on refreshed in spirit. But many a weary mile had he journeyed over since then, and now as the evening shades darkened around, he felt the burden of age and toil heavy upon him, and he desired the pleasant retreat he had pictured to himself when that day's pilgrimage should be accomplished.

It was not long before the old man checked his tired animal at the door of the anxiously-looked for haven of rest. A middle-aged woman was at hand, to whom he mildly applied for accommodations for himself and horse.

"I don't know," said she, coldly, after scrutinizing for some time the appearance of the tra- [illegible] "that we can take you in, old man. You seem tired, however, and I'll see if the minister of the circuit, who is here to-night, will let you lodge with him."

The young circuit preacher soon made his appearance, and consequentially swaggering up to the old man, examined him for some moments inquisitively; then asked a few impertinent questions, and finally, after adjusting his hair half a dozen times, feeling his smoothly-shaven chin as often, consented that the stranger should share his bed for the night, and turning upon his heel entered the house.

The traveller, aged and weary as he was, dismounted, and led his faithful animal to the stable, where, with his own hands he rubbed him down, watered him, and gave him food, and then entered the inhospitable mansion, where he had expected so much kindness. A Methodist family resided in the house, and as the circuit preacher was to be there that day, great preparations were made to entertain him, and a number of the Methodist young ladies of the neighborhood had been invited, so that quite a party met the eyes of the stranger as he entered, not one of whom took the slightest notice of him, and he wearily sought a vacant chair in the corner, out of direct observation, but where he could note all that was going on. And his anxious eye showed that he was no careless observer of what was transpiring around him.

The young minister played his part with all the frivolity and foolishness of a city beau, and nothing like religion escaped his lips. Now he was chattering and bandying senseless compliments with this young lady, and now engaged in trifling repartee with another, who was anxious to seem interesting in his eyes.

The stranger, after an hour, during which no refreshment had been prepared for him, asked to be shown to his room, to which he retired unnoticed—grieved and shocked at the conduct of the family and the minister. Taking from his saddlebags a well-worn Bible, he seated himself in a chair, and was soon buried in thought, holy and elevating, and had food to eat which those who passed him by in pity and scorn dreamed not of. Hour after hour passed away, and no one came to invite the old, worn-down traveller to partake of the luxurious supper which was served below.

Toward eleven o'clock the minister came up stairs, and without pause or prayer, hastily threw off his clothes, and got into the very middle of a small bed, which was to be the resting-place of the old man as well as himself. After awhile the aged stranger rose up, and after partly disrobing himself, knelt down, and remained for many minutes in fervent prayer.—The earnest breathing out of his soul arrested the attention of the young preacher, who began to feel some few reproofs of conscience for his own neglect of this duty. The old man now rose from his knees, and after slowly undressing himself, got into bed, or rather upon the edge of the bed, for the young preacher had taken possession of the centre, and would not voluntarily move an inch. In this uncomfortable position the stranger lay for some time in silence. At length the younger of the two made a remark, to which the elder replied in a style and manner that arrested his attention. On this he moved over an inch or two, and made more room.

"How far have you come to-day, old genman?"

"Thirty-five miles."

"From where?"

"From Springfield."

"Ah, indeed! You must be tired after so so long a journey, for one of your age."

"Yes, this poor old body is much worn down by long and constant travel, and I feel that the journey of to-day has exhausted me much."

The young minister moved over a little.

"You do not belong to Springfield, then?"

"No. I have no abiding-place."

"How?"

"I have no continuing city. My home is beyond this vale of tears."

Another move of the minister.

"How far have you travelled on your present journey?"

"From Philadelphia."

"From Philadelphia! (In evident surprise.) The Methodist General Conference was in session there a short time since. Had it broken up when you left?"

"It adjourned the day before I started."

"Ah, indeed!"—moving still farther over towards the front side of the bed, and allowing the stranger better accommodation. "Had Bishop George left when you came out?"

"Yes; he started at the same time I did; we left in company."

"Indeed!"

Here the circuit preacher relinquished a full half of the bed, and politely requested the stranger to occupy a larger space.

"How did the Bishop look? He is getting quite old and feeble, is he not?"

"He carries his age tolerably well. But his labor is a hard one, and he begins to show signs of failing strength."

"He is expected this way in a week or two. How glad I shall be to shake hands with the old veteran of the Cross! But you say you left in company with the old man—how far did you come together?"

"We travelled alone for a long distance."

"*You* travelled alone with the bishop?"

"Yes; we have been intimate for years."

"You intimate with Bishop George?"

"Yes; why not?"

"Bless me! Why did I not know that?—But may I be so bold as to inquire your name?"

"After a moment's hesitation, the stranger replied—

"George."

"George! George? Not Bishop George?"

"They call me Bishop George," meekly replied the old man.

"Why—why—bless me! Bishop George"—exclaimed the now abashed preacher, springing from the bed, "*You have had no supper!*—I will instantly call up the family. Why did you not tell us who you were?"

"Stop—stop—my friend," said the Bishop, gravely, "I want no supper here, and should not eat any if it were got for me. If an old man, toil worn and weary, fainting with travelling through all the summer day, was not considered worthy of a meal by this family, who profess to have set up the altar of God in their house, Bishop George surely is not. He is at best but a man, and has no claims beyond those of common humanity."

A night of severer mortification the young minister had never experienced. The Bishop kindly admonished him, and warned him of the great necessity there was of his adorning the doctrines of Christ, by following him sincerely and humbly. Gently but earnestly he endeavored to win him back from his wanderings of heart, and direct him to trust more in God and less in his own strength.

In the morning the Bishop prayed with him long and fervently before he left the chamber; and was glad to see his heart melted into contrition. Soon after the Bishop descended, and was met by the heads of the family with a thousand sincere apologies. He mildly silenced them, and asked to have his horse brought. The horse was accordingly soon in readiness, and the Bishop, taking up his saddlebags, was preparing to depart.

"But surely, Bishop," urged the distressed matron, "you will not leave us. Wait a few minutes—breakfast is on the table."

"No, Sister L———, I cannot take breakfast here. You did not consider a poor toil-worn traveller worthy of a meal, and your bishop has no claims but such as humanity urges."

And thus he departed, leaving the family and minister in confusion and sorrow. He did not act thus from resentment, for such an emotion did not rise in his heart, but he desired to teach them a lesson such as they would not easily forget.

Six months from this time the Ohio Annual Conference met at Cincinnati, and the young minister was to present himself for ordination as a deacon; and Bishop George was to be the presiding bishop.

On the first day of the assembling of the Conference our minister's heart sunk within him as he saw the venerable bishop take his seat. So great was his grief and agitation that he was soon obliged to leave the room. That evening, as the bishop was seated alone in his chamber, the Rev. Mr. ——— was announced, and he requested to be shown up.

He grasped the young man by the hand with a cordiality which he did not expect, for he had made careful inquiries, and found that since they had met before a great change had been wrought in him. He was now as humble as he was before self-sufficient and worldly minded. As a father would have received a disobedient but repentant child, so did this good man receive his erring but contrite brother. They mingled their tears together, while the young preacher wept as a child, even upon the bosom of his spiritual father. At that session he was ordained, and he is now one of the most pious and useful ministers in the Ohio Conference.

Extracts from the Journal of the

ALABAMA CONVENTION.

Greensborough, Saturday, June 10, 1837.

This being the place and day appointed for the Annual Convention of the Protestant Episcopal Church in the State of Alabama, the members in attendance assembled in the Presbyterian church in this place, at 10 o'clock, A. M., when there were found to be present the Rev. Thomas A. Cook and the Rev. William Johnson, of the clergy; and John D. Royal and R. W. Withers, from St John's Church in the Prairies; Dr. Skinner, from Christ Church, Tuscaloosa; Wm. M. Garrow, from Christ Church, Mobile, and Robert Waller, and Wm. Bell, jun., from St. Paul's Church, Greensborough, lay delegates.

The morning prayer was read by the Rev. Wm. Johnson and a sermon preached by the Rev. Thomas A. Cook.

The Rev. Thomas A. Cook was appointed chairman and William M. Garrow, Esq., secretary; whereupon the certificates of appointment of the several lay delegates present were examined and approved.

The Rev. Thomas A. Cook was chosen president of the Convention, and the Hon. William M. Garrow was appointed the secretary.

The Rev. R. G. Hays laid before the Convention documents showing that a church to be known by the name of Christ Church, had been duly organized in the town of Wetumpka, Autauga county, and in behalf of said church petitioned that said church be admitted into union with this Convention. The question being taken, the said church was admitted, and the Rev. R. G. Hays, the officiating clergyman thereof, was admitted to a seat in this Convention.

In compliance with the fifth canon, the names of the clergy entitled to seats in this Convention were then called over, and it was ascertained that the Rev. Caleb S. Ives, the Rev. Samuel S. Lewis, the Rev. Andrew Matthews, and the Rev. L. B. Wright were absent.

The Rev. Mr. Johnson was elected a delegate to the next General Convention, in the place of the Rev. Dr. Avery, deceased.

The Convention then proceeded to the election of the Standing Committee of the Diocese for the ensuing year, when the Rev. Mr. Lewis, the Rev. Mr. Ives, and the Rev. Mr. Johnson, of the clergy; and the Hon. James Martin, George Starr, and R. W. Withers, Esqs., of the laity, were duly elected.

The Rev. Mr. Hays was appointed a committee to ascertain whether there was any depository of Bibles and Prayer books of the Church in this Diocese, and if not, to take the proper measures to have one established, and to report at the next annual meeting of this Convention.

The following parochial reports were then presented and read.

* * * * *

The Convention then adjourned until 6 o'clock this evening.

Saturday, 6 o'clock, P. M., June 10, 1837.

The Convention met pursuant to adjournment. Present as before.

Mr. Royall, senior warden of St. John's Church in the Prairies, Greene county, presented the following report, which was read.

Parish of St. John in the Prairies, June 10, 1837.

The loss sustained by the Church in the death of the Rev. Dr. John Avery, is known to this Convention. In consequence of this lamentable event, no correct report from St. John's Church can be made. It may, however, be gratifying to the friends of the Church to know that we have a church organized, with six communicants and a church edifice, with some prospect of increase.

The vestry of this church has had some correspondence with a gentleman in North Carolina, which, it is expected will result in the speedy arrival of a successor to the lamented Dr. Avery.

J. D. Royall,
Senior Warden.

The following resolutions, in relation to the death of Dr. Avery, were then unanimously adopted.

Whereas, in the inscrutable providence of Almighty God, he has seen fit to remove from the scene of his earthly labors the Rev. John Avery, D D., since the last meeting of this Convention; therefore,

Resolved, That while we meekly and humbly submit to this afflictive dispensation, we sincerely and deeply mourn the loss which, in consideration of his extensive theological learning, his long experience in the ministry and councils of the Church, his sound judgment and discretion, his deep devotion to the interests and distinctive principles of the Church has thereby been occasioned to the ecclesiastical councils of our infant Diocese.

Resolved, That in dependence on Divine grace, we will cherish the Christian graces and virtues of him who has, after a life spent in the service of his divine Master, been called home to his final account; that we will endeavor to imitate the virtues of him who in life so adorned the Gospel of Christ; and that in remembrance of this severe bereavement, we will study with greater watchfulness to be so employed in our Master's service, that, like him whose departure we now lament, we may be prepared, when our day of labor is ended, to render up our account with joy.

Resolved, That the Secretary of the Convention transmit a copy of the above to the afflicted family of the deceased.

On motion of the Rev. Mr. Hays,

Resolved, That the next annual meeting of the Convention be held at the town of Montgomery, on the first Saturday in May next.

On motion of the Rev. Mr. Cook,

Resolved, That the committees appointed at the last Convention, who have not reported, be continued, with instructions to report at the next Annual Convention.

On motion of the Rev. Mr. Hays,

Resolved, That 300 copies of the Journal of the proceedings of this Convention be published.

On motion of Mr. Royall,

Resolved, That the report of the Standing Committee and the parochial reports which have not been made to this Convention, be made to the Secretary, and be published with the Journal.

The evening prayer was read by the Rev. Mr. Hays, and a sermon preached by the Rev. Mr. Johnson.

The Convention adjourned *sine die.*

Thomas A. Cook, *President.*
William M. Garrow, *Secretary.*

From the Penny Sunday Reader.

CONFIRMATION.

LETTER TO A YOUNG PERSON.

Now, at last, we come to the meaning of the word *confirmation*. To confirm is to make firm or sure, or to renew any engagement made before. My young friend, the God of all grace and mercy has been watching over you for more than fourteen years. You cannot recount the innumerable blessings you have received from Him. His corn has fed you, and his flax and his wool have clothed you. His blessed word is before you; and, wonderful to speak, his own coequal Son consented, even for your sake, to lead a life of poverty and pain; and in your stead, for your salvation, suffered a shameful death. The ministers of that part of his Church in which you have had the privilege to be brought up, now call upon you, on your side, to speak for yourself. Do you take this God to be your God for ever and ever? Do you wish him to be your guide unto death? Oh, let your heart answer, 'I do.' These are but two very short words; but I beg of you to consider them well before you are called upon by the bishop in the presence of God and the congregation to repeat them. Consider they contain a solemn promise to fulfil all that your godfathers and godmothers promised for you at your baptism. Your promise is as much as this: 'I do give up the devil and all his works; I will not yield to his temptations; I will not follow nor be led by the vain pomp and glory of this world, nor by the sinful desires of my own corrupt nature; I do steadfastly believe all the word of God to be true; I will endeavor obediently to keep God's holy will and commandments, and walk in the same to the end of my life, the Lord being my helper.' Recollect, these are but few words, but they are registered in their full meaning in heaven. But knowing something of the sinfulness of the human heart by my own experience; feeling the subtlety of Satan's temptations; acknowledging the power of the world's attractions, and of the mutual desires of the human heart, how can I press so young and weak a person to take such a solemn step? 'Promise unto the Lord your God, and keep it,' says David; for it is indeed an awful thing to trifle with God by breaking our vows. But your own reason will tell you that whether you take these vows upon you or not, in the public and solemn manner that our Church appoints, you are bound to regard God as your Lord and Master; and you cannot loose the bond. Remember the hymn you learned long ago.

'T is on his earth I stand and move,
And 'tis his air I breathe,
His hand is my perpetual guard,
He keeps me with his eye:
How should I then forget the Lord,
Who is for ever nigh?

Yes, it is 'in him you live, and move, and have your being.' He must, I repeat it, be your Master and sovereign Lord, whether you wish it or not; and to Him you must give an account hereafter of the deeds done in the body. But, oh, when you reflect that so bountiful, so long-suffering is our God and Father in Jesus Christ, surely it must be your heart's desire that he should be yours.

And then again, if you tremble at the thought of your own weakness, as well you may, remember the *All*-mighty must be able, the *All*-merciful is willing to help you. I desire to press this consideration on your mind as your only hope. Do you say that you have many times made good resolutions, and many times broken them: I am sure you have. I know it, because I have so often tried and failed myself. I have not only read, but I feel and acknowledge in my own heart that 'we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that is, helping us in the first place, that we may have a good will, and working with us when we have it.' But it is the privilege of a Christian to feel that what he cannot do Jesus Christ the righteous has done for him. Believe, only believe that he is able and willing to save you. Say Lord, I believe, help thou mine unbelief; and give yourself up to him now, and he will make you his for ever. But this very belief, our faith, as it is generally called, is the gift of God. Yes, and 'he giveth to all liberally, and upbraideth not.' 'Ask, and it shall be given; seek, and you shall find.' 'Whosoever will, let him come.'

My young friend, I am sure by every page in the word of God, that he waits to be gracious to you. Oh, then, delay no longer! let not this day pass without your giving yourself up in private to him, before you shall be called to do so publicly. Do not say, I am not learned—I cannot find words to pray. Prayer does not consist in long sentences, nor in fine words. Prayer is the desire of the heart. If you say with all your heart, 'Lord, I am ignorant; what I know not teach thou me: Lord, what wouldst thou have me to do?' God will hear and accept that prayer. If you say, 'Lord, I am a sinner, but if thou wilt, thou canst make me clean;'—that is a prayer, and shall be abundantly answered; and never think you cannot pray, because you have not much time at your command. It is well worth while to rise a little earlier in the morning rather than to leave your room without asking grace and help for the day. He whose word is truth has said, 'Without me ye can do nothing.' Why then should we try to do any thing without his help, knowing that he is willing to help in every time of need?—You cannot have any employment so trifling but it may be made of consequence by the desire to please God, in your manner of performing it. He is always present; he has placed you in the station which you now fill. He is the author of all your blessings; knows what you want; and understands exactly how strong, and of what nature are your every day troubles and temptations.

I think you believe me when I say, 'If I can be of any use to you, and if I can tell you any thing you wish to know, I will gladly do it.'—But, oh, how little can I do! Think, then, of the power of the almighty Friend to whom I once more point you, and rejoice to claim him [illegible] 'Happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God!' If I could once feel sure that this care was yours; if I knew that earnestly and alone, in secret, you had knelt before God, and had cried, 'O Lord God, my Father, be thou the guide of my youth!' I should feel satisfied with regard to you. All things work together for good to them that fear him. All things would then be yours, life and death, time and eternity.

A CONFIRMATION HYMN.

Saviour and Lord, accept the vow
I offer in thy presence now:
With thoughtful heart and trembling fear
My contrite spirit ventures near.
I come, O Lord of grace and truth,
God of my strength, accept my youth;
And may thy loving mercy show
The road the pilgrim needs to go.

Seest thou the deep-set root of sin,
Hidden this careless heart within;
Know'st thou how oft I turn aside,
E'en when I say, "Be thou my guide?"
Now each repentant feeling wake,
And save me, for thy mercies' sake.
Unconscious of thy guardian care,
Me to thine arms, my sponsors bare;
But now, for all these powers of thought,
For mercies given, though long unsought;
For youth's high hope, for feeling strong
Affection's gleam my path along;
For peace on earth, for hope of heaven;
All—all thy blessed love hath given:
For all I have, and all I know,
Accept the worthless praise I owe;
And call me thine. I cannot tell
What I should do: thou teachest well:
Oh, come in mercy and in power,
Seal thou my confirmation hour.

And if in life's so busy day
Too oft my heart may turn away,
Bring back with thine own Spirit's grace
The mem'ry of that holy place;
Spread o'er me still thy loving hand,
And lead me to my Father's land.

From the Southern Churchman.

THE DUTY OF CHILDREN TO THEIR PARENTS.

It is the duty of children to honor their parents, by abstaining from *every thing* that can reasonably give them the least offence or disquiet. Young persons, who have conscience towards God, will think his command, "Honor thy father and mother," worthy their strictest observance, and know that this respect paid to parents is well pleasing unto the Lord and his blessing is upon dutiful children. On the contrary, disobedience to parents is strongly marked as the just object of his displeasure.

For, after forbidding idolatry (a crime against his own glory,) and commanding every Israelite to pronounce every idolater accursed, the self-willed despiser of his parents is held forth as the *next* object of universal execration—"Cursed be he that setteth *light* by his father and mother, and all the people shall say amen." Deut. xvii. And in case a son, grown up, did, after advice and entreaty and command, withstand the authority of his parents, they were ordered by the Almighty to "lay hold on him, and bring him out unto the elders of his city, and into the gates of his place, and were to say unto the elders of the city, this our son is stubborn and rebellious; he will not obey our voice; and all the men of his city shall stone him with stones, that he die; so shalt thou put evil away from among you; and all Israel shall hear and fear." Deut. xxi. What a deep impression of the guilt incurred by irreverent behavior from children to their parents must this law, enacted by the Most High, make on all who fear him—for, though it be not executed *now*, on the stubborn, refractory, and disrespectful son, yet it remains a decisive proof of God's detestation of such a temper and conduct; for he changeth not. A part of this reverence due from children to parents is to conceal their infirmities, and, as far as truth and justice will admit, extenuate their faults and errors. This is but a *very* small return for the great benefits children have received, in the anxiety and trouble, in various ways, parents have undergone for their children. And, if they can join, in words or acts, in exposing either their *indiscretions or faults*, or can publish or ridicule what they or others may consider to be the shame of their parents, they act over again the base part of wicked Ham, righteous Noah's son, which brought down upon him a curse.

It is the duty of children to requite, in every way in their power, their parents, for the benefits bestowed on them, by their care, watchfulness, protection, and instruction. Ingratitude is the only sin which never found a single advocate—yet, of all the ingratitude which one creature can show to another, neglect in children, to aid, comfort, respect, in word and action, their parents, is the blackest. For what care, anxiety and expense, to promote the good of their offspring, do discreet and judicious parents ever refuse. To promote the good of their children, such parents go as far as their means will permit them. Now when, in the course of Providence, parents come to need either the funds or personal services of their children (which need may arise from infirmities of age, losses of property, afflictions in domestic connections, and distresses arising from various other causes,) what child, not destitute of all humane feelings, no less than of religion, but would rejoice to prove as helpful to his parents, now in the decline of life, as they were to him, when in a state of childhood. This expression of gratitude is marked in Scripture, and the neglect of it branded not only as a renunciation of the Gospel, (whatever professions of zeal may be pretended,) but as a crime which many pagans would abhor.

"If any provide not for his household" (not his children, they are not the persons meant here, but aged parents and near relations in want,) "he both denies the faith, and is worse than an infidel." 1 Tim. v. What proportion of his income, or of his time, a child ought to bestow for the support and aid of his parents, must be fixed by his condition and avocation; yet this rule is ever to be remembered. If the provision bears no proportion to the ability and vocation of the person who makes it, God and man will regard it as a despicable offering. And if a child can be lavish in pursuit of pleasure, or lives expensively, whilst a scanty subsistence is allowed to his parents, a sense of duty certainly is not felt, and filial affection is wanting. What such a child gives, is given not from love of God, nor from the affection of the heart to the parents, but to silence, remorse, or to avoid the censure of the world—in addition to which there is much in the *manner* of performing this duty. This is evidenced not only in the particular act of aiding, but in the general deportment afterwards, of the child toward the parent. If he is, on all occasions, respectful, modest, and unassuming towards his parent, and studiously avoids wounding the feelings of the parent, by word or act, such deportment will show. that whatever aid or comfort he has been instrumental in bestowing on his parent, proceeded from tender, warm, and respectful feelings.

Another instance of duty from children to their parents, is *obedience*—obedience, without exception, in all cases to which parental authority reaches; and all cases are comprehended under that authority, where the command given to children does not oppose the revealed will of God, nor do violence to their conscience in matters of *religion*. Where a foolish fondness of parents towards their children has not been the cause of undutifulness to parents and of an irreverent and disrespectful behavior towards them, a wrong education and an ignorance on the part of the child of what are the real Christian principles too often produce insubordination.

This bad education and ignorance of the true Christian principles, on the part of the child, encourages a proud, independent spirit, which as it respects not the parent, will pay reverence only when agreeable to his feelings, and bears not restraint even from his parent. And it often happens that such children weakly imagine, that, by showing themselves independent of their parents, they exhibit an evidence of their superior acquirements, both morally and intellectually.—How sadly are such deluded young persons mistaken! If their true deportment and feelings towards their parents were known, they would be held in detestation by the intelligent and moral portion of the community in which they live.

PROGRESS OF THE ENGLISH LANGUAGE.

In the year 700 the Lord's Prayer began thus:—

"Uren fader thie art in heofnas, sic gekalgud thin noma, to eymeth thin rick; sic thin willa suc in heofnas and in ertho."

Two hundred years after, thus:—

"Thee ure fader the ert on heofnum si thin namagehal-god. Com thin ric. Si thin willa on eorthan swa, on heofnum."

About two hundred years after this, in the reign of Henry II., it was rendered thus, and sent over by Pope Adrian, an Englishman:—

"Ure fader in heaven, rich,
Thy name be hailed eber lich,
Thou bring us ty michell blisse:
Als hit in heavenly doe,
That in yearthe beene it also," &c.

About one hundred years after, in the reign of Henry III., it run thus:—

"Fader thou art in heaven blisse,
Thine Helye name it wurt the blisse
Cumen and mot thy kingdom,
Thin holy will it be all don,
In heaven and in earth also,
So it shall be in full well Ie tro—" &c.

In the reign of Henry VI. it began thus:—

"Our fader that art in heavens, haliewid be thi name; the kingdom come to thee: be thee will don in earth as in heaven," &c.

In 1537, it began thus:—

"O, our father who art in heaven! hallowed be thy name. Let thy kingdom come. Thy will be fulfilled, as well in earth as it is in heaven," &c.—*Visitant.*

A GOOD SUGGESTION.

Speaking of families that live in places too remote to have access to the ministrations of their Church, a Church of England paper says:—We have a suggestion to offer,—and that is, that such families as belong to the Church of England should, as far as practicable, assemble for divine worship every sabbath-day, and some one of their number—or the duty might be undertaken in rotation—read to the congregation thus assembled the impressive service of the Church and a printed sermon.—The good effects of such a plan—and experience has, within our own knowledge, already tested them—cannot but be immediately discerned. It would serve to throw around the sabbath something of the sanctity of which, in the absence of religious services, there is so much risk of its being divested: the young would, by this means, be trained to that observance of this sacred day and to that veneration for the offices of religion to which they might otherwise become strangers: the aged would themselves derive spiritual strength and refreshment, and perhaps warning and counsel, from those exercises of prayer and declarations of the written word;—and who can doubt that the hearty and earnest performance of such duties, imperfectly conducted as they might be, would receive the accompanying blessing of Him who promises to be "in the midst of those who are gathered together in his name?"

Selected for the Churchman.

BEFORE THE SACRAMENT.

This day the Lord of Hosts invites
Unto a costly feast:
I will take care, and will prepare
To be a welcome guest.

Awake repentance, faith, and love:
Awake, oh ev'ry grace,
To meet your Lord with one accord,
In his most holy place.

Worldly distraction stay behind,
Below the mount abide,
Cause no disturbance in my mind,
To make my Saviour chide.

Oh, come, my Lord; the time draws nigh
That I am to receive;
Stand with thy pardon sealed by,
Persuade me to believe.

Let not my Saviour now be strange,
Nor hide himself from me;
But cause thy face to shine upon
The soul that longs for thee.

Come, blessed Spirit, from above!
My soul do thou inspire;
T' approach the table of the Lord,
With fulness of desire.

Oh, let our entertainment now
Be so exceeding sweet,
That we may long to come again,
And at thy altar meet.

Orion.

ARCHBISHOP USHER.

There is a story of Archbishop Usher, that he went about and visited his clergy unexpectedly, and saw how they were employed, and how their flocks fared. It is said that on one occasion he went in disguise, and begged alms at the curate's house. The curate was out upon duty; but his prudent wife soundly lectured the old man, though she gave him relief. 'For shame, old man, at these years, to go begging; these are not the usual fruits of an honest, industrious, godly life. Tell me, old man, how many commandments are there?' The old man with seeming confusion, stammered out, 'Eleven.' 'I thought so,' said she; 'go thy way, old man, and here, take this book with you and learn thy catechism; and when next time you are asked, say ten.' The Archbishop took his departure, and had it formally announced that he should preach the next day in the parish church. The morning came; little thought the good woman that the Archbishop was the old alms beggar, till he gave the text and comment. 'A new commandment give I unto you, that ye love one another.' 'It would seem,' begins the sermon, 'by this text that there are eleven commandments.' The old man was recognised, and the curate's wife acknowledged with some shame to herself, that there was another and a new commandment.

THE CHURCH.

The more our Church is examined, the more her scriptural nature and practical excellence will appear. In her constitution she is apostolical; in her spirit she is tolerant; her doctrines are scriptural; her liturgy approximates to inspiration; her articles were written in the blood of reformers; her prayers consoled the hearts of martyrs; her service combines the beauty of order with the charm of variety, and the fervor of zeal with the depth of devotion. Her utility has been proved in seasons of trial, and her excellence has been proclaimed by the voice of experience. "Walk about our Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks, consider her palaces;" and if with an unprejudiced mind, and a devotional spirit, you examine her high character, the search will be delightful, the reward abundant. She will appear to you the bulwark of sound doctrine, and the sanctuary of scriptural piety; and then a martyr's spirit will be exhibited in a martyr's language, while you say,—"Though I should die with thee, yet will I not deny thee."—*Church of England Magazine.*

SECTARIAN STATISTICS.

We extract from the Christian Remembrancer for December, 1834, a statement which is as nearly correct as it is possible to make it. The population of England is about 13 millions, of which are—

Church of England, - - -	4,000,000
Wesleyans, - - - -	1,019,000
Independents, - - - -	515,000
Baptists, - - - - -	266,800
Socinians, - - - - -	38,700
Roman Catholics, - - -	300,000
Smaller sects, - - -	300,000

One fourth of the population are too young to attend; and perhaps another fourth attend at no place of worship, and are attached to no sect.—The total number then who attend places of worship is about, in round numbers, six millions, of whom two-thirds nearly are of the Church of England.—*The Church.*

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